In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

Prophetic traditions mentioned in both in Sunnī and Shī'ah authoritative reference books of *ḥadīth* and *tafsīr* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al-kisā'*], viz. Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn (*'a*) as the *Ahl al-Bayt* (People of the Household).

For instance, refer to the following references:

Sunnī

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

Shī'ah

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

THE ROLE OF
THE AHL AL-BAYT (‘a)
IN BUILDING THE VIRTUOUS COMMUNITY

BOOK THREE:
THE GENERAL SYSTEM OF THE VIRTUOUS COMMUNITY

قال رسول الله |:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥ□adīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥ□adīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥ□adīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358

THE ROLE OF
THE AHL AL-BAYT

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK THREE:
THE GENERAL SYSTEM OF THE
VIRTUOUS COMMUNITY

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BOOK THREE:
THE GENERAL SYSTEM
OF THE VIRTUOUS COMMUNITY

Chapter One: Religious Referential Authority

Chapter Two: Identity and Its Aspects

Chapter Three: Internal and External Relations

Chapter Four: Policies and Groundwork

PREAMBLE

At the outset, it seems necessary to explain the meaning of the title of this book, i.e. *The General System of the Virtuous Community*. In order to bring to fruition the goals to which we have referred in the first book of this series, we must mention that the Holy Imams of the Ahl al-Bayt (‘a) took much interest in setting forth a set of practical systems and guidelines, both general and detailed, fixed and dynamic, which were aimed to achieve the following purposes:

(1) Maintain the character, identity, and unity of the virtuous community.

(2) Enable this community to meet its requirements and carry out its duties and responsibilities.

(3) Regulate its various internal and external relations.

(4) Guide this community towards growth and perfection.

(5) Protect it from internal and external dangers, suppression and aggression.

In this respect the Ahl al-Bayt (‘a) undertook two steps:

First: They set forth a general conception of the system of the virtuous community, which consists of the following aspects:

(1) The general framework of the system of the virtuous community along with the general responsibilities and duties necessary to meet the needs of the community.

(2) The identity, role and features of the virtuous community.

(3) The nature of relations between the religiously commissioned leader (i.e. Imam) and the individuals of the virtuous community, the nature of internal relations within the community and external relations with other communities.

(4) The groundwork and fixed political and social guidelines that the virtuous community must abide by in its movement towards perfection.

Second: They presented detailed rules and principles in various fields.

In this section, we will thrash out the first step along with its aforementioned four aspects within seven chapters. The second step will be discussed in future volumes of this series.

From the beginning, the Ahl al-Bayt (‘a) understood that this general system must be capable of functioning within an Islamic system of government in the Muslim community in general, adjusting to the common surroundings.

CHAPTER ONE:
THE RELIGIOUS
REFERENTIAL AUTHORITY

1. The Religious Authority: Extension of Imamate

2. Qualifications and Conditions

3. Tasks and Responsibilities

THE RELIGIOUS AUTHORITY: EXTENSION OF IMAMATE

The structure of the system is based on the concept of Imamate in which the individuals of this community believe. This conception entails that the overall guardianship and leadership of Muslims must be held by one of the Twelve Imams from the Ahl al-Bayt (‘a) after the Holy Prophet (¥).[1] It also entails that Imamate is an extension of the mission of the Prophets and Messengers. This extension can be represented in the following points of similarity between prophethood and Imamate:

(1) The positions of prophethood and Imamate are both

1- The Twelve Imams from the Ahl al-Bayt (‘a) are namely:
1) `Al¢ ibn Ab¢-±¡lib
2) °asan ibn `Al¢
3) °usayn ibn `Al¢—(2) and (3) are the grandsons of the Holy Prophet (¥) and sons of Imam `Al¢ (‘a)
4) `Al¢ ibn al-°usayn Zayn al-`ªbid¢n
5) Mu¦ammad ibn `Al¢ al-B¡qir
6) Ja`far ibn Mu¦ammad al-¯¡diq
7) M£s¡ ibn Ja`far al-K¡¨im
8) `Al¢ ibn M£s¡ al-Ri¤¡
9) Mu¦ammad ibn `Al¢ al-Jaw¡d
10) `Al¢ ibn Mu¦ammad al-H¡d¢
11) °asan ibn `Al¢ al-`Askar¢
12) Muhammad Mahd¢, (the rightly-guided) son of °asan, the °ujjah (Proof of Allah), namesake of the Holy Prophet (¥)—his grandfather—as foretold by the Prophet (¥) himself.
I have discussed the concept of Imamate, along with explanation of this concept, necessity for Imamate and related proof in the first book of this series under the title ‘Imamate.’ Similarly, many Im¡miyyah scholars have dealt with this topic in detail in many books, citing numerous proofs on its accuracy.

identified to be divinely ordained offices that are prescribed through direct designation by Almighty Allah, like in the case of the Prophets and Messengers, or through indirect designation, such as the case of the Holy Imams and other prophets' successors. For instance, the Holy Prophet (¥), by the command of Almighty Allah, designated Imam `Al¢ to be the next Imam (i.e. leader). The other Holy Imams (‘a) were specified in the same way by the preceding Imam.

(2) The particularities and qualifications of the person designated as Prophet or Imam are the same. Both are, as a stipulation, required to have the highest degree of perfection, which is called infallibility (*`i¥mah*).

(3) Both a Prophet and an Imam undertake the same responsibilities, duties, and rights towards the masses and have the same rights, the observance of which is obligatory upon the masses. Like a Prophet, an Imam must be obeyed by the public, enjoy general authority over them, be regarded as having a greater claim over the believers than they have on themselves, undertake the mission of conveying the divine message, edify, educate, teach the public the Book and Wisdom, tend to their affairs, and live at the same level as them. In this respect, the Holy Qur'¡n states:

ﻥ ﻦ ﻧ ﻨ ﻩ ﻪ ﻫ ﻬ ﻭ ﻮ ﻯ ﻰ ﻱ ﻲ ﻳ ﻴ ﺫ ﺬ ﺭ ﺮ ﺯ ﺰ ﺱ ﺲ ﺵ ﺶ ﺹ ﺺ ﺽ ﺾ ﻁ ﻂ ﻅ ﻆ ﻉ ﻊ ﻋ ﻌ ﻍ ﻎ ﻏ ﻐ ﻑ ﻒ ﻓ ﻔ ﻕ ﻖ ﻗ ﻘ ﻙ ﻚ ﻛ ﻜ ﻝ ﻞ ﻟ ﻠ ﻡ ﻢ ﻣ ﻤ

must still possess all the particularities and qualifications to undertake all the responsibilities and carry out all the duties divinely entrusted upon him. The public, on the other hand, must obey the Imam. All such responsibilities and duties must be compatible with the circumstances as well as the virtuous community that is being managed. The ability or inability to perform such responsibilities and duties would depend upon the circumstances.

In the age of the absence of the Imam, the well-qualified *mujtahid*, in his capacity as the natural heir of the Prophets and the Imams, must undertake this mission. The Prophets have in fact not left gold or silver coins as their legacies, but rather great knowledge and wisdom. In this respect, the Holy Prophet (¥) is reported to have said:

اَلـعُـلَـمَـاءُ مَـصَـابِـيـحُ الأَرْضِ، وَخُـلَـفَـاءُ الأَنْـبِـيَـاءِ، وَوَرَثَـتِي، وَوَرَثَـةُ الأَنْـبِـيَـاءِ.

The scholars are the lanterns of the earth, the representatives of prophets, my heirs and the heirs of the prophets.[1]

Imam al-¯¡diq (‘a) is reported to have said:

إنَّ الْـعُـلَـمَـاءَ وَرَثَـةُ الأَنْـبِـيَـاءِ، وَذَاكَ أَنَّ الأَنْـبِـيَـاءَ لَـمْ يُـوَرِّثُـوا دِرْهَـماً وَلاَ دِيـنَـاراً؛ وَإنَّـمَـا أَوْرَثُـوا أَحَـادِيـثَ مِنْ أَحَـادِيـثِـهِمْ. فَـمَنْ أَخَذَ بِـشَيْءٍ مِـنْـهَـا فَـقَـدْ أَخَذَ

Verily, scholars are the heirs of the prophets. The prophets have not left behind them Dirhams or Dinars; rather, the treasure they have left behind is their discourses. So, whoever applies some of these discourses acquires a great share of the fortune. You must consider the source from which you take your knowledge. Verily, in each

1- Mu¦ammad al-Rayshahr¢, *M¢z¡n al-°ikmah* 6:457 as quoted from al-Muttaq¢ al-Hind¢, *Kanz al-`Umm¡l*, H. 28677.

generation, there are some decent people belonging to us, the Ahl al-Bayt (‘a), who cleanse this religion from the distortions of the exaggerators, the forgery of the misguided, and the interpretation of the ignorant ones.[1]

حَظّاً وَافِراً. فَانْظُرُوا عِلْمَكُمْ عَمَّنْ تَأْخُذُونَهُ، فَإِنَّ فِينَا أَهْلَ الْبَيْتِ فِي كُلِّ خَلَفٍ عُدُولاً يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ، وَانْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.

The previously mentioned natural sequence (i.e. extension) in the divine position and representation of the Prophets has been clearly mentioned in the following verse of the Holy Qur'¡n:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﹀ ﹁ ﹂ ﹃ ﹄ ﹅ ﹆ ﹇ ﹈ ﹉ ﹊ ﹋ ﹌ ﹍ ﹎ ﹏ ﹐ ﹑ ﹒ ﹓ ﹔ ﹕ ﹖ ﹗ ﹘ ﹙ ﹚ ﹛ ﹜ ﹝ ﹞ ﹟ ﹠ ﹡ ﹢ ﹣ ﹤ ﹥ ﹦ ﹧ ﹨ ﹩ ﹪ ﹫ ﹬ ﹭ ﹮ ﹯ ﹰ ﹱ ﹲ ﹳ ﹴ ﹵ ﹶ ﹷ ﹸ ﹹ ﹺ ﹻ ﹼ ﹽ ﹾ ﹿ ﺀ ﺁ ﺂ ﺃ ﺄ ﺅ ﺆ ﺇ ﺈ ﺉ ﺊ ﺋ ﺌ ﺍ ﺎ ﺏ ﺐ ﺑ ﺒ ﺓ ﺔ ﺕ ﺖ ﺗ ﺘ ﺙ ﺚ ﺛ ﺜ ﺝ ﺞ ﺟ ﺠ ﺡ ﺢ ﺣ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺫ ﺬ ﺭ ﺮ ﺯ ﺰ ﺱ ﺲ ﺳ ﺴ ﺵ ﺶ ﺷ ﺸ ﺹ ﺺ ﺻ ﺼ ﺽ ﺾ ﺿ ﻀ ﻁ ﻂ ﻃ ﻄ ﻅ ﻆ ﻇ ﻈ ﻉ ﻊ ﻋ ﻌ ﻍ ﻎ ﻏ ﻐ ﻑ ﻒ ﻓ ﻔ ﻕ ﻖ ﻗ ﻘ ﻙ ﻚ ﻛ ﻜ ﻝ ﻞ ﻟ ﻠ ﻡ ﻢ ﻣ ﻤ ﻥ ﻦ ﻧ ﻨ ﻩ ﻪ ﻫ ﻬ ﻭ ﻮ ﻯ ﻰ ﻱ ﻲ ﻳ ﻴ ﻵ ﻶ ﻷ ﻸ ﻹ ﻺ ﻻ ﻼ ﻽ ﻾ ！ ＂ ＃ ＄ ％ ＆ ＇ （ ） ＊ ＋ ， － ． ／ ０ １ ２ ３ ４ ５ ６ ７ ８ ９ ： ； ＜ ＝ ＞ ？ ＠ Ａ Ｂ Ｃ Ｄ Ｅ Ｆ Ｇ Ｈ Ｉ Ｊ Ｋ Ｌ Ｍ Ｎ Ｏ Ｐ Ｑ Ｒ Ｓ Ｔ Ｕ Ｖ Ｗ Ｘ Ｙ Ｚ ［ ＼ ］ ＾ ＿ ｀ ａ ｂ ｃ ｄ ｅ ｆ ｇ ｈ ｉ ｊ ｋ ｌ ｍ ｎ ｏ ｐ ｑ ｒ ｓ ｔ ｕ ｖ ｗ ｘ ｙ ｚ ｛ ｜ ｝ ～ ｡ ｢ ｣ ､ ･ ｦ ｧ ｨ ｩ ｪ ｫ ｬ ｭ ｮ ｯ ｰ ｱ ｲ ｳ ｴ ｵ ｶ ｷ ｸ ｹ ｺ ｻ ｼ ｽ ｾ ｿ ﾀ ﾁ ﾂ ﾃ ﾄ ﾅ ﾆ ﾇ ﾈ ﾉ ﾊ ﾋ ﾌ ﾍ ﾎ ﾏ ﾐ ﾑ ﾒ ﾓ ﾔ ﾕ ﾖ ﾗ ﾘ ﾙ ﾚ ﾛ ﾜ ﾝ ﾞ ﾟ ﾠ ﾡ ﾢ ﾣ ﾤ ﾥ ﾦ ﾧ ﾨ ﾩ ﾪ ﾫ ﾬ ﾭ ﾮ ﾯ ﾰ ﾱ ﾲ ﾳ ﾴ ﾵ ﾶ ﾷ ﾸ ﾹ ﾺ ﾻ ﾼ ﾽ ﾾ ￂ ￃ ￄ ￅ ￆ ￇ ￊ ￋ ￌ ￍ ￎ ￏ ￒ ￓ ￔ ￕ ￖ ￗ ￚ ￛ ￜ ￝ ￞ ￟ ￢ ￣ ￤ ￥ ￦ ￧ ￪ ￫ ￬ ￭ ￮ ￯ ￰ ￱ ￲ ￳ ￴ ￵ ￶ ￷ ￸ ￹ ￺ ￻ ￼ � ￾ ￿

Surely, We revealed the Torah in which was guidance and light. With it, the prophets who submitted themselves to Allah judged matters for those who were Jews, masters of divine knowledge and doctors, because they were required to guard part of the Book of Allah, and they were witnesses thereof; therefore, fear not the people and fear Me, and do not take a small price for My communications. And whoever did not judge by what Allah revealed, those are the

1- Shaykh al-Kulayn¢, *U¥£l al-K¡f¢* 1:32 H. 2.

unbelievers. (5:44)

Ab£-`Amr al-Zubayr¢ has reported Imam al-¯¡diq (‘a) as saying:

إنَّ مِمَّا إسْتُحِقَّتْ بِهِ الإمَامَةُ التَّطْهِيرَ وَالطَّهَارَةَ مِنَ الذُّنُوبِ وَالْمَعَاصِي الْمُوبِقَةِ الَّتِي تُوجِبُ النَّارَ، ثُمَّ الْعِلْمَ الْمَكْنُونَ بِجَمِيعِ مَا يَحْتَاجُ إلَيْهِ الأَمْرُ مِنْ حَلاَلِهَا وَحَرَامِهَا، وَالْعِلْمَ بِهِ خَاصَّةً وَعَامَّةً، وَالْمُحْكَمِ وَالْمُتَشَابِهِ وَدَقَائِقِ عِلْمِهِ وَغَرَائِبِ تَأْوِيلِهِ وَنَاسِخِهِ وَمَنْسُوخِهِ.

Among the matters by which one is deservingly designated for Imamate are purification and purity from sins and destructive acts of disobedience (to Almighty Allah)—which have an inevitable punishment in Hellfire—and acquaintance with unseen knowledge of everything the position (of Imamate) requires, such as, the lawful and unlawful and full awareness of specific and general matters of law, including knowledge of decisive and allegorical issues, the minutest details of the law, the most precise points of interpretation and currently valid and abrogated matters.

The reporter asked, “What is the evidence that proves that an Imam must have full knowledge of the things you have just mentioned?”

The Imam (‘a) answered:

قَوْلُ اللهِ فِي مَنْ أَذِنَ اللهُ لَهُمْ بِالْحُكُومَةِ وَجَعَلَهُمْ أَهْلَهَا:

The proof is Almighty Allah’s statement about those whom He has permitted to hold the position of government and those whom He has

{ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ژ ژ ڑ ک ک ک ک} فَهَذِهِ الأَئِمَّةُ دُونَ الأَنْبِيَاءِ الَّذِينَ يَرِثُونَ النَّاسَ بِعِلْمِهِمْ، وَأَمَّا الأَحْبَارُ فَهُمُ الْعُلَمَاءُ دُونَ الرَّبَّانِيِّينَ. ثُمَّ أَخْبَرَ فَقَالَ: {ک گ گ گ گ ڳ ڳ ڳ} وَلَمْ يَقُلْ بِمَا حُمِّلُوا مِنْهُ.

stated to be the actual men of authority. He says, 'Surely, We revealed the Torah in which was guidance and light; with it the prophets who submitted themselves to Allah judged matters for those who were Jews and the masters of Divine knowledge and the doctors. (5:44)' These are Imams not Prophets who inherit the authority over people due to their knowledge. The doctors are the scholars whose rank is less than that of the masters of divine knowledge. After that, Almighty Allah continues to say, 'Because they were required to guard part of the Book of Allah, and they were witnesses thereof.' Notice that He has not said, 'because they were required to convey it.'[1]

A *mujtahid* who represents 'the doctors' in the aforementioned holy verse must be characterized by the required qualifications that are held by the Imams–who represent 'the masters of divine knowledge'–in the amount that is compatible with him (the *mujtahid*), his responsibilities, and rights. These qualifications are:

(1) Full acquaintance with religious laws

(2) Utmost decency

(3) Other personal qualifications to include:

(a) Awareness of political and social conditions

(b) Personal experience of the advantages and

1- Shaykh al-°uwayz¢, *Tafs¢r N£r al-Thaqalayn* 1:634, H. 206, as quoted from *Tafs¢r al-`Ayy¡sh¢*.

disadvantages linked to the movement and perfection of the virtuous community

(c) Courage to implement difficult, yet required, decisions

(d) Ability to take responsibility and lead the movement

(e) Maintenance of equality among the believers

(f) Presenting an exceptional example of conduct

Similarly, a *mujtahid* must enjoy the same rights and duties of the Holy Imams, yet again, in the amount that is compatible with his level of leadership.

This understanding and view of the general system of the virtuous society is an important issue because many responsibilities, relationships, policies, systems, courses, and situations that are compatible with the theoretical comprehension of the Prophets' movements and their roles in the history of humanity as well as the norms that have affected history, branch out from this understanding.

The System of Religious Referential Authority

Based on this theoretical foundation, the Holy Imams (‘a) established the system of religious referential authority or the position of the well-qualified jurisprudential authority (*wil¡yat al-faq¢h*). In brief, this system can be defined as designating a *mujtahid*[1] from the scholars of the Ahl al-Bayt (‘a) School, who fully meets all the previously cited

1- *Mujtahid* can be defined as a person who possesses the faculty of inferring a religious law or analyzing practical examples of an issue by means of drawing on religiously acceptable proofs and criteria that have been decided or approved for this purpose specifically by the Holy Legislator with the aim of arriving at religious facts, laws, and examples of an issue.

qualifications and requirements, as a referential authority (*marji`*) for their followers with the aim of undertaking the basic tasks of Imamate, which are as follows:

(1) Authority (*wil¡yah*) over the affairs of the Muslims

(2) Issuance of verdicts (*ift¡'*) in order to explicate the concepts of the Divine Message, define the boundaries of religion and convey good tidings to those who commit themselves to them and warn people to refrain from acting outside those confines

(2) Reaching decisions on judgments in cases of litigation, allegations, and disputes

A review of the history of the Ahl al-Bayt (‘a) shows that while they practiced their roles as Imams in a limited way within the milieu of the virtuous community, they began establishing this system (religious referential authority) with the growth of the virtuous community. As a result, the circle of the virtuous community’s works, activities, and existence extended to such an extent that this system became the basic and general system in the ages after the Holy Imams (‘a).

As will be discussed in further detail, the Holy Imams (‘a) themselves established this system for the virtuous community by managing some of the affairs among the masses so that this would play a pertinent role in building the virtuous community and become an effective, reliable and sufficient system after the occultation of Imam al-Mahd¢–may Allah hasten his advent.

It can be said that the most important and basic role of the Imams al-Jaw¡d, al-H¡d¢, and al-`Askar¢, was to firm up and consolidate the posts of the system of religious referential

authority.[1]

In order to depict the religious referential authority completely and clearly, we should have a lengthier discussion about the qualifications that must be met by a *marji`*, the tasks that must be undertaken by him, and the steps that the Ahl al-Bayt (‘a) took in the field of organizing the virtuous community.[2]

1- This fact will manifest itself more evidently when the special roles of each of the Holy Imams (‘a) is displayed individually.
2- This topic will be discussed in greater detail in the coming thesis about the *virtuous referential authority* in a later volume of this series.

QUALIFICATIONS AND REQUIREMENTS

In addition to the basic requirements for the position of the religious referential authority—such as reason, freedom, and faith—the chief qualifications that a *marji`* is required to meet are as follows:

A. Ijtih¡d: *Ijtih¡d*, as a condition for holding religious authority, means that a *marji`* is required to have familiarity with religious laws, including the lawful and unlawful, and Islamic concepts to such an extent that he has the ability to recognize these laws and concepts from the religiously acceptable proofs—the Holy Qur'¡n and the Sunnah that is authentically reported from the Holy Prophet (¥) and the Imams (‘a) as well as other proofs—and to use the rules and practical principles that have been determined by the Holy Legislator in order to identify the practical, religion-based circumstances of an issue.

This qualification has been cited by the previously mentioned verse in general, and in the following section of the verse in particular:

...Because they were required to guard part of the Book of Allah, and they were witnesses thereof. ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ

Confirmation of such knowledge has been made in many traditions that are reported from the Holy Imams (‘a), including the following which is authentically reported from Imam al-¯¡diq (‘a) and is recorded under the title of choosing an arbitrator to judge between disputants:

يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَلاَلِنَا وَحَرَامِنَا وَعَرَفَ أَحْكَامَنَا، فَلْيَرْضُوا بِهِ حَكَماً.

They (i.e. the disputant parties) must seek out one of you (i.e. the Sh¢`ah) who has reported our discourses, has acquaintance with what has been deemed lawful and what has been deemed unlawful by us, and has familiarity with our laws; then, they must accept him as arbitrator.[1]

On the authority of Imam `Al¢ (‘a), Imam Mu¦ammad al-B¡qir (‘a) reported the Holy Prophet (¥) to have repeated the following supplicatory prayer three times:

اَللَّهُمَّ إرْحَمْ خُلَفَائِي.

O Allah, (please) have mercy upon my representatives.

When he was asked to define his representatives, the Holy Prophet (¥) answered:

اَلَّذِينَ يَأتُونَ بَعْدِي، يَرْوُونَ حَدِيثِي وَسُنَّتِي.

My representatives are those, among the coming generations, who will report my sayings and traditions.[2]

The following instruction has been mentioned in the famous document signed by Imam al-Mahd¢—the Patron of the Age:

وَأمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إلَى رُوَاةِ حَدِيثِنَا، فَإنَّهُمْ

As for the events that will take place in the future, you must refer them to the reporters of our traditions, for they are my proof on you and I am the Proof of

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 18:19, H. 1.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 18:101, H. 7.

Almighty Allah. حُجَّتِـــي عَلَـــيْكُمْ ، وَ أَنَـا حُجَّةُ اللهِ.

In addition, there are other traditions—some of which will be cited later—confirming that the ordinary followers of the Ahl al-Bayt (ʿa) must refer to the well-versed and well-qualified scholars of their sect with respect to the religious laws. There are also other traditions that order the well-versed scholars to issue verdicts.

B. Decency: According to jurisprudents, decency can be defined as uprightness in following Islamic laws and avoidance of deviation. In other words, a decent person is one who never commits any act of disobedience to Almighty Allah, such as negligence of an obligatory act or commitment of a forbidden act unless there is a religiously justifiable reason. In this respect, there is no difference between minor or major sins.[1]

Decency is a disposition involving integrity in following Islam such that neither a major nor a minor sin is committed.[2]

Decency can be also defined as the faculty that habitually prevents one from performing acts of disobedience for which Almighty Allah has threatened Hellfire. This is not the same as regret that is felt after lust or anger vanishes because in regret the person experiences degeneration caused by such an act of disobedience.[3]

1- Sayyid Ab£'l-Q¡sim al-Kh£'¢, *Minh¡j al-¯¡li¦¢n*, 1:10, Ed. 28.
2- Sayyid Mu¦sin al-°ak¢m, *Minh¡j al-¯¡li¦¢n*, 1:12, with a commentary by Martyr Sayyid Mu¦ammad B¡qir al-¯adr, Ed. 2.
3- Sayyid Mu¦sin al-°ak¢m, *Minh¡j al-¯¡li¦¢n*, 1:12, with a commentary by Martyr Sayyid Mu¦ammad B¡qir al-¯adr, D¡r al-Ta`¡ruf – Beirut.

Im¡m al-Khumayn¢ has mentioned a similar definition of decency in *Ta¦r¢r al-Was¢lah*.[1]

Sayyid al-°ak¢m seems to consider the decency that must be enjoyed by a *marji`*, as understood by religious believers (i.e. *mutasharri`ah*), to be such a supreme rank that it is neither compelled nor overcome by lust or anger in such a way that neither repentance nor regret will be necessary. "To be fair," Sayyid al-°ak¢m adds, "it is extremely difficult for a general referential authority to persevere with decency in the issuance of verdicts–and this may take place in any age for a single or a group of scholars–unless such decency is of a powerful and supreme rank and is always monitored and managed. If such a rank of decency is lacking, this will definitely cause one's feet to slip and expose great men to hazards. Only from Almighty Allah can we seek protection against such dangers."[2]

Because traditions have highlighted the existence of decency among the qualities of witnesses that testify, leaders of congregational prayers, and leaders of holy wars in particular in addition to leaders of general affairs as well as other persons, religious scholars have concluded that decency must be one of the qualifications for a general referential authority. The scholars have unanimously agreed on this condition.

Moreover, the rationally approvable line of conduct (i.e. *al-S¢rah al-`uqal¡'iyyah*) that is assented by the Holy Legislator also confirms this condition, as is maintained by

1- See Imam al-Khumayn¢, *Ta¦r¢r al-Was¢lah*, 1:10.
2- Sayyid Mu¦sin al-°ak¢m, *Mustamsak al-`Urwah al-Wuthq¡*, 1:43.

both Sunni and Sh¢`ite scholars.[1]

In this respect, a tradition that is reported from Imam Mu¦ammad al-B¡qir (‘a) states that the Holy Prophet (¥) has said:

لاَ تَصْلُحُ الإمَامَةُ إلاَّ لِرَجُلٍ فِيهِ ثَلاَثُ خِصَالٍ: وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللهِ، وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ، وَحُسْنُ الْوِلاَيَةِ عَلَى مَنْ يَلِي حَتَّى يَكُونَ لَهُمْ كَالْوَالِدِ الرَّحِيمِ.

Imamate is unsuitable for anyone except a man who enjoys the following three qualities: (1) piety that prevents him from committing acts of disobedience to Almighty Allah, (2) self-possession that makes him control himself in situations of rage, and (3) affectionate authority over those who are under his authority to the degree that he acts as their tender father.[2]

Shaykh al-Kulayn¢ has also reported through an authentic chain of authority on the authority of Mu¦ammad ibn Muslim that Imam al-B¡qir (‘a) said to him:

وَاللهِ، يَا مُحَمَّدُ، مَنْ أَصْبَحَ مِنْ هَذِهِ الأُمَّةِ لاَ إِمَامٌ لَهُ مِنَ اللهِ عَزَّ وَجَلَّ ظَاهِرٌ عَادِلٌ، أَصْبَحَ ضَالاً تَائِهاً، وَإِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مِيتَةَ كُفْرٍ

O Mu¦ammad, I swear by Allah that if any one of this nation begins his day without having a leader (i.e. Imam) characterized by directness and decency, who is designated by Almighty Allah, he is then certainly misled and lost. If he dies in such a state, he will have then died the death of unbelief and hypocrisy. Be it known to you, Mu¦ammad, that leaders of injustice and their

1- Refer to the words of the scholars in this connection; Shaykh al-Munta¨ar¢: *Wil¡yat al-Faq¢h*, 1:261-273.

2- Shaykh al-Kulayn¢, *al-K¡f¢*, 1:407, H. 9.

وَنِفَاقٍ. وَاعْلَمْ، يَا مُحَمَّدُ، أَنَّ أَئِمَّةَ الْجَوْرِ وَأَتْبَاعَهُمْ لَمَعْزُولُونَ عَنْ دِينِ اللهِ، قَدْ ضَلُّوا وَأَضَلُّوا.

followers are detached from the religion of Allah, for they have strayed from the right path and misled others.[1]

C. Competence: Competence stands for aptitude, capability, and power to manage affairs. It thus includes proficient reasoning, excellent management, courage, fair policy, supervision, and guardianship along with other personal qualities upon which competence relies.

In their verdicts, scholars have highlighted competence as a term specified to be among the qualities of a religious referential authority. For instance, in his book of *Tadhkirat al-Fuqah¡'*, `All¡mah al-°ill¢ has referred to the term of competence as being one of the indisputable conditions that is unanimously agreed upon by all jurisprudents. He thus says:

> Among the conditions that must be met by an Imam is that...he must be courageous, have a judicious view and be competent. In addition, his hearing, sight, and pronunciation must be sound. Finally, he must be the most virtuous of his contemporaries.[2]

This condition has also been confirmed in many traditions. Imam `Al¢ Am¢r al-Mu'min¢n ('a) is reported to have said:

أَيُّهَا النَّاسُ، إِنَّ أَحَقَّ النَّاسِ بِهَذَا

O people, the most rightful of all persons to hold this office

1- Shaykh al-Kulayn¢, *al-K¡f¢*, 1:183-184, H. 8.
2- Shaykh al-Munta¨ar¢, *Wil¡yat al-Faq¢h*, 1:265 as quoted from `All¡mah al-°ill¢, *Tadhkirat al-Fuqah¡'*, 10:452.

(leadership) is the one who is most competent among them to maintain it and who knows best Almighty Allah's commands about it. If any mischief is created by a mischief-monger, he will be called upon to repent. If he refuses, he will be fought.[1]

الأَمْرِ أَقْوَاهُمْ عَلَيْهِ وَأَعْلَمُهُمْ بِأَمْرِ اللهِ فِيهِ. فَإِنْ شَغِبَ شَاغِبٌ اسْتُعْتِبَ، فَإِنْ أَبَى قُوتِلَ.

Imam `Al¢ ('a) is also reported as saying:

The second quality (of one who must have the leadership of the Muslim nation) is that he must be the most knowledgeable among all people of what Almighty Allah has deemed lawful and unlawful as well as all the laws, commands, prohibitions and whatever is needed by people, as decided by Almighty Allah. So, people will need such a person but that person does not need them.[2]

وَالثَّانِي أَنْ يَكُونَ أَعْلَمَ النَّاسِ بِحَلاَلِ اللهِ وَحَرَامِهِ وَضُرُوبِهِ وَأَحْكَامِهِ وَأَمْرِهِ وَنَهْيِهِ وَجَمِيعِ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ، فَيَحْتَاجُ إِلَيْهِ النَّاسُ وَيَسْتَغْنِي عَنْهُمْ.

In his authentic report, al-`Ay¥ ibn al-Q¡sim has reported Imam al-¯¡diq ('a) to have said:

...Choose for yourselves; I swear by Allah, an owner of

وَانْظُرُوا لأَِنْفُسِكُمْ؛ فَوَاللهِ، إِنَّ الرَّجُلَ

1- *Nahj al-Bal¡ghah*, 2:104 (commentary of Shaykh Mu¦ammad `Abduh), Sermon No. 173.

2- Al-Majlis¢, *Bi¦¡r al-Anw¡r*, 93:64, as quoted from al-Nu`m¡n¢, *Kit¡b al-Ghaybah*.

لَيَكُونُ لَهُ الْغَنَمُ فِيهَا الرَّاعِي، فَإِذَا وَجَدَ رَجُلاً أَعْلَمَ بِغَنَمِهِ مِنَ الَّذِي هُوَ فِيهَا يَمُجُّهُ وَيَجِيءُ بِذَلِكَ الرَّجُلِ الَّذِي هُوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي كَانَ فِيهَا.

a flock of sheep who has hired a shepherd must certainly dismiss his shepherd and appoint another if he finds that the latter is more skilled in shepherding his sheep than the earlier.[1]

In a previous tradition, the Holy Prophet (¥) has mentioned 'nice authority' as one of the conditions of an Imam. This quality corresponds with competence.

Describing an Imam, Imam al-Ri¤¡ ('a) has said:

وَالإِمَامُ عَالِمٌ لاَ يَجْهَلُ وَرَاعٍ لاَ يَنْكِلُ... نَامِي الْعِلْمِ، كَامِلُ الْحِلْمِ، مُضْطَلِعٌ بِالإِمَامَةِ، عَالِمٌ بِالسِّيَاسَةِ، مَفْرُوضُ الطَّاعَةِ، قَائِمٌ بِأَمْرِ اللهِ، نَاصِحٌ لِعِبَادِ اللهِ، حَافِظٌ لِدِينِ اللهِ.

An Imam is so knowledgeable that he ignores nothing, so watchful that he never tires...He is of ever-growing knowledge and perfect self-possession. He is well-versed in (the affairs of) Imamate, is knowledgeable of politics, is obeyed as an obligation, undertakes his tasks by Almighty Allah's command, is a well-wisher of Allah's servants, and safeguards the religion of Allah...[2]

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 11:35, H. 1.
2- Shaykh al-Kulayn¢, *U¥£l al-K¡f¢*, 1:202.

TASKS AND RESPONSIBILITIES

The tasks and responsibilities of the system of the religious referential authority of the virtuous community can be summed up in the following three fields:

(1) Issuance of verdicts

(2) Judgment

(3) Authority

Generally, these three areas of responsibility correspond with the responsibilities of Imamate, especially when we understand issuance of verdicts in its expansive meaning, which is to elucidate and propagate the Islamic code of religious law, along with its rules, concepts, doctrines, and views about the universe, life, history, norms, and ethics.

FIRST RESPONSIBILITY: ISSUANCE OF VERDICTS

In order to systematize the process of issuing verdicts for elucidating features of the religion and propagating Islam the Holy Imams (‘a) took the following steps:

(1) Education

The Holy Imams (‘a) worked towards educating well-versed jurisprudents, scholars, and reporters of their traditions by means of conferring upon them special attention that they (i.e. the Holy Imams) used to give certain persons who had extraordinary interest in seeking knowledge, had actual competence to receive knowledge, and possessed the required scientific aptitude. These persons then became distinguished in scientific and moral fields. In addition to these persons, the Holy Imams ('a) educated a large number of students in jurisprudence and other fields of religious sciences and capable learners of the Holy Qur'¡n who lived in various regions of the virtuous community, especially the regions where their followers were considerable in number.

Such education can be evidently noticed in personalities like Ab¡n ibn Taghlib, Zur¡rah ibn A`yun, Ab£-Ba¥¢r, Mu¦ammad ibn Muslim, Burayd al-`Ujal¢, Y£nus ibn `Abd al-Ra¦m¡n, `Uthm¡n ibn Sa`¢d and his son Mu¦ammad, and many others.

Ab£’l-`Abb¡s al-Fa¤l ibn `Abd al-Malik has reported that he heard Imam al-¯¡diq (‘a) saying:

أَحَبُّ النَّاسِ إِلَيَّ أَحْيَاءً وَأَمْوَاتاً أَرْبَعَةٌ: بُرَيْدُ بْنُ مُعَاوِيَةَ الْعُجَلِيُّ،

The most beloved persons to me, from among both the dead and the alive, are four: (1) Burayd ibn Mu`¡wiyah al-`Ujal¢, (2) Zurirah, (3) Mu¦ammad ibn Muslim, and (4)

وَزُرَارَةُ، وَمُحَمَّدُ بْنُ مُسْلِمٍ، وَالأَحْوَلُ. وَهُمْ أَحَبُّ النَّاسِ إِلَيَّ أَحْيَاءً وَأَمْوَاتاً.

al-A¦wal. These are positively the most beloved persons to me from among all the dead and the alive.[1]

Ibr¡h¢m ibn `Abd al-°am¢d and others have reported Imam al-¯¡diq (‘a) as saying:

رَحِمَ اللهُ زُرَارَةَ بْنَ أَعْيُنٍ. لَوْلاَ زُرَارَةُ وَنُظَرَاؤُهُ لاَنْدَرَسَتْ أَحَادِيثُ أَبِي.

May Allah have mercy upon Zurirah ibn A`yun. Had it not been for Zurirah and his peers, the traditions of my father would have been wiped out.[2]

Sulaym¡n ibn Kh¡lid has said that he heard Imam al-¯¡diq (‘a) saying:

مَا أَجِدُ أَحَداً أَحْيَا ذِكْرَنَا وَأَحَادِيثَ أَبِي إِلاَّ زُرَارَةَ، وَأَبَا بَصِيرٍ لَيْثَ الْمُرَادِيَّ، وَمُحَمَّدَ بْنَ مُسْلِمٍ وَبُرَيْدَ بْنَ مُعَاوِيَةَ الْعِجْلِيَّ. وَلَوْلاَ هَؤُلاَءِ مَا كَانَ أَحَدٌ يَسْتَنْبِطُ هَذَا. هَؤُلاَءِ حُفَّاظُ الدِّينِ وَأُمَنَاءُ أَبِي عَلَى

I cannot find anyone who revived our affairs and my father’s traditions save Zurirah, Ab£-Ba¥¢r Layth al-Murid¢, Mu¦ammad ibn Muslim, and Burayd ibn Mu`iwiyah al-`Ujal¢. Had it not been for these persons, none would have had the ability to infer this. These are the protectors of the religion and the trustees of my father regarding the lawful and the unlawful that Almighty Allah has determined. They are verily the forerunners toward us in this world and the forerunners

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:104, H. 18.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:104, H. 20.

toward us in the Hereafter.[1]

حَـــلاَلِ اللهِ وَحَرَامِـــهِ. وَهُـــمُ الـسَّـــابِقُـونَ إِلَـيْـنَـا فِـي الـدُّنْـيَـا وَالـسَّابِـقُـونَ إِلَـيْـنَـا فِـي الآخِـرَةِ.

Ab£-`Ubaydah al-°adhdh¡' is reported to have said that he heard Imam al-¯¡diq (‘a) saying:

Zurirah, Ab£-Ba¥¢r, Mu¦ammad ibn Muslim, and Burayd are among those about whom Almighty Allah has said, ‘And the foremost are the foremost; these are they who are drawn nigh to Allah. (56:10-11)’[2]

زُرَارَةُ وَأَبُـو بَـصِـيـرٍ وَمُـحَمَّـــدُ بْـــنُ مُـسْـلِمٍ وَبُـرَيْـدٌ مِـــنَ الَّـــذِيـنَ قَـالَ اللهُ تَـعَـــالَـى: {ۆُ ۋُ ۋۇ ۇٴ}

`Abdull¡h ibn Ab¢-Ya`f£r has reported that he said to Imam al-¯¡diq (‘a), “I cannot meet you every time I would like, and I cannot come to you. However, one of our parties may come to me and ask a question while I do not have all the answers.”

The Imam (‘a) answered:

What prevents you from asking Mu¦ammad ibn Muslim al-Thaqaf¢? He heard from my father and he had considerable status with him.[3]

مَـا يَـمْـنَـعُكَ مِـنْ مُـحَمَّـدِ بْـنِ مُـسْلِمٍ الـثَّـقَـفِـــيِّ؟ فَـإِنَّـهُ سَمِعَ مِـنْ أَبِـــي وَكَـانَ عِـنْـدَهُ وَجِـيـهـاً.

Y£nus ibn Ya`q£b has reported that Imam al-¯¡diq (‘a) said to him and his companions when they once visited him:

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:104, H. 21.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:104, H. 22.
3- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:104, H. 23.

أَمَا لَكُمْ مِنْ مَفْزَعٍ؟ أَمَا لَكُمْ مِنْ مُسْتَرَاحٍ تَسْتَرِيحُونَ إِلَيْهِ؟ مَا يَمْنَعُكُمْ مِنَ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ؟

Do you not have any shelter? Do you not have any rest-house to rest in? What prevents you from joining al-°¡rith ibn al-Mugh¢rah al-Na¤r¢?[1]

Jam¢l ibn Darr¡j has reported that Imam al-¯¡diq (‘a), condemning someone, said:

لاَ قَدَّسَ اللهُ رُوحَهُ، وَلاَ قَدَّسَ مِثْلَهُ! إِنَّهُ ذَكَرَ أَقْوَاماً كَانَ أَبِي ائْتَمَنَهُمْ عَلَى حَلاَلِ اللهِ وَحَرَامِهِ، وَكَانُوا عَيْبَةَ عِلْمِهِ. وَكَذَلِكَ الْيَوْمَ هُمْ عِنْدِي مُسْتَوْدَعَ سِرِّي وَأَصْحَابَ أَبِي حَقّاً. إِذَا أَرَادَ اللهُ بِأَهْلِ الأَرْضِ سُوءاً صَرَفَ بِهِمْ عَنْهُمُ السُّوءَ. هُمْ نُجُومُ شِيعَتِي أَحْيَاءً وَأَمْوَاتاً. هُمُ الَّذِينَ أَحْيَوْا ذِكْرَ أَبِي. بِهِمْ يَكْشِفُ اللهُ كُلَّ بِدْعَةٍ، يَنْفُونَ عَنْ

May Allah sanctify neither his soul nor the souls of his likes! He reviled some personalities whom my father used to entrust with the lawful and the unlawful matters that have been decided by Almighty Allah and they were the store of his knowledge! Similarly, these very persons are the hoards of my secrets and true companions of my father. If Almighty Allah wills to pour a misfortune on the inhabitants of this earth, he may save them from this misfortune for the sake of these persons in particular. They are verily the stars of my followers (i.e. Sh¢`ah) in their lifetimes and after their death. It is they who revived the affairs of my father. By them, Almighty Allah exposes all heresies. They save this religion from the fabrications of the wrongdoers and the misinterpretations of the exaggerators.

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:104, H. 24.

هَـــذَا الـــدِّينِ
إِنْـتِحَـــــــــالَ
الْـمُبْطِلِـــــــــينَ
وَتَـأْوِيـــــــــلَ
الْـغَـالِـيـنَ.

The Imam (‘a) then wept. I (the reporter) asked, “Who are these?”
The Imam (‘a) answered:

مَنْ عَلَـيْـهِمْ صَـلَـوَاتُ اللّهِ، وَعَلَـيْـهِمْ رَحْمَتُـهُ أَحْيَـاءً وَأَمْـوَاتـاً: بُـرَيْـدُ الْـعُجَلِيُّ وَأَبُـو بَـصِـيـرٍ وَزُرَارَةُ وَمُـحَمَّـدُ بْـنُ مُـسْلِم.

Allah’s blessings and mercy be upon them in their lifetimes and after their death. They are Burayd al-`Ujal¢, Ab£-Ba¥¢r, Zurırah, and Mu¦ammad ibn Muslim.[1]

D¡w£d ibn Sar¦¡n has reported that he heard Imam al-¯¡diq (‘a) saying:

إِنِّـي لأُحَدِّثُ الـرَّجُلَ بِـالْـحَدِيـثِ، وَأَنْـهَـاهُ عَنِ الْـجِدَالِ وَالْـمِرَاءِ فِـي دِيـنِ اللّهِ، وَأَنْـهَـاهُ عَنِ الْـقِـيَـاسِ، فَـيَـخْـرُجُ مِـنْ عِـنْـدِي فَـيَـتَـأَوَّلُ حَـدِيـثِـي عَـلَـى غَـيْـرِ تَـأْوِيـلِـهِ... إِنَّ أَصْحَـابَ أَبِـي كَـانُـوا زَيْـنـاً أَحْـيَـاءً وَأَمْـوَاتـاً. أَعْـنِـي زُرَارَةَ وَمُـحَمَّـدَ بْـنَ

When I hold a discourse with some men and warn them against argument and disputation in matters concerning the religion of Almighty Allah and against analogy, they misinterpret my discourse as soon as they leave me....
The companions of my father were good examples in their lifetimes and after their death. These are Zurırah, Mu¦ammad ibn Muslim, Layth al-Murid¢, and Burayd al-`Ujal¢. It is these people who speak fairly. It is

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:105, H. 25.

مُسْلِمٍ وَمِنْهُمْ لَيْثُ الْمُرَادِيُّ وَبُرَيْدُ الْعُجَلِيُّ. هَؤُلاَءِ الْقَائِلُونَ بِالْقِسْطِ، هَؤُلاَءِ الْقَوَّامُونَ بِالْقِسْطِ، هَؤُلاَءِ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ.

these people who are the maintainers of justice. It is these who are the foremost—the foremost who are drawn near to Allah.[1]

(2) Undertaking the Mission of Issuing Verdicts

The Holy Imams (‘a) specially directed the best among their companions and those distinguished by knowledge and virtue to undertake the mission of issuing verdicts and reporting their traditions to the next generations of the virtuous community. Sometimes, the Holy Imams (‘a) would direct these elite companions to give legal opinions to the Muslims of other sects according to each individual’s sect so that these personalities would take their natural role in the Muslim community and, at the same time, maintain the virtuous community and its particularities as a favor.

In this respect, Imam al-¯¡diq (‘a) is reported to have said to Mu`¡dh ibn Muslim al-Na¦aw¢ (the grammarian), “I have been informed that you sit in the mosque and give legal opinions to people.”

“Yes, I do,” Mu`¡dh answered, “and I wanted to ask you about this before I left you. As I sit in the mosque, people come to ask me questions. When I know that the asker is an opponent of you, I answer him according to the other sects’ opinion. When I know that the asker is a follower of you, I

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:106, H. 26.

answer him according to what you have said about his question. However, it happens that a man whose sect I cannot recognize comes to me, so I answer by saying that so-and-so scholar says this, and so-and-so scholar says that. Hence, I include your sayings along with the others' opinions."

The Imam (ʻa) answered, "Good, continue in this way, because I myself do it."[1]

Imam al-¯¡diq (ʻa) is also reported to have said:

إعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا. فَإِنَّا لاَ نَعُدُّ الْفَقِيهَ مِنْهُمْ فَقِيهاً حَتَّى يَكُونَ مُحَدِّثاً.

Recognize the ranks of our followers (i.e. Sh¢`ah) according to the extent to which they master reporting our traditions. Verily, we cannot consider one to be a real jurisprudent (i.e. *faq¢h*) until one is a proven traditionist (i.e. reporter of our traditions).

The Imam (ʻa) was asked, "Is it possible that a faithful believer receives from the angels directly?"

He answered:

(الْمُؤْمِنُ) يَكُونُ مُفَهَّماً، وَالْمُفَهَّمُ الْمُحَدَّثُ.

A faithful believer may receive explanations from the angels. Hence, one who receives explanations is receiving them directly from the angels.[2]

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:108, H. 36.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:108, H. 38.

(3) Asking people to refer to well-versed scholars

The Holy Imams (‘a) used to draw the attention of the masses towards referring to the elite companions and distinguished scholars in questions of religion in general and religious laws in particular so that the structure of the virtuous community could be accomplished in their lives. In this way, when the next generations of the virtuous community would refer to the well-versed scholars in religious issues, this significant feature would be automatically entrenched in the milieu of the virtuous community.

A¦mad ibn Is¦¡q has reported that he asked Imam Ab£’l-°asan al-Ri¤¡ (‘a), “With whom should I deal? From whom should I take (answers to my religious questions)? Whose word should I accept as true?”

The Imam (‘a) answered:

اَلعُمَرِيُّ ثِقَتِي، فَمَا أَدَّى عَنِّي فَعَنِّي يُؤَدِّي، وَمَا قَالَ عَنِّي فَعَنِّي يَقُولُ. فَاسْمَعْ لَهُ وَأَطِعْ، فَإِنَّهُ الثِّقَةُ الْمَأْمُونُ.

Al-`Umar¢ is my trustee. So, whatever he conveys to you on behalf of me is truly conveyed on behalf of me. Whatever he says to you on behalf of me is truly said on behalf of me. So, you must listen to and obey him. He is verily, an honest trustee.

When the reporter put the same question before Imam Ab£-Mu¦ammad (‘a), he answered:

اَلعُمَرِيُّ وَابْنُهُ ثِقَتَانِ، فَمَا أَدَّيَا عَنِّي فَعَنِّي يُؤَدِّيَانِ، وَمَا قَالاَ لَكَ فَعَنِّي يَقُولاَنِ، فَاسْمَعْ

Al-`Umar¢ and his son are trustworthy. So, whatever they convey to you on behalf of me is truly conveyed on behalf of me. Whatever they say to you on behalf of me is truly said on behalf of me. So, you must listen to and obey

لَهُمَا وَ أَطِعْهُمَا، فَإِنَّهُمَا الثِّقَتَانِ الْمَأْمُونَانِ.

them. They are verily honest trustees.

The reporter once asked al-`Umar¢ a certain question and al-`Umar¢ answered:

مُحَرَّمٌ عَلَيْكُمْ أَنْ تَسْأَلُوا عَنْ ذَلِكَ. وَلاَ أَقُولُ هَذَا مِنْ عِنْدِي، فَلَيْسَ لِي أَنْ أُحَلِّلَ وَلاَ أُحَرِّمَ.

It is forbidden for you all (i.e. the Sh¢`ah) to ask this question. Do not cite such a thing from me. I have no right to forbid or deem things lawful.[1]

Ism¡`¢l ibn al-Fa¤l al-H¡shim¢ has reported that he asked Imam al-¯¡diq (‘a) about temporary marriage (i.e. *mut`ah*).

The Imam (‘a) answered:

إِلْقَ عَبْدَ الْمَلِكِ بْنَ جُرَيْجٍ فَسَلْهُ عَنْهَا، فَإِنَّ عِنْدَهُ مِنْهَا عِلْماً.

You may find `Abd al-Malik ibn Juray¦ and address this question to him, because he has considerable knowledge of this matter.

The reporter said: I therefore met with `Abd al-Malik who dictated a great deal of knowledge to me proving the legality of temporary marriage. Within the matters that `Abd al-Malik has reported about temporary marriage is that its term and number are limitless.

I then brought the paper dictated by `Abd al-Malik to Imam al-¯¡diq (‘a) and he, confirming it, replied, “These dictations are true.”[2]

Al-Mufa¤¤al ibn `Umar has reported that Imam al-¯¡diq (‘a)

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:100, H. 4.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:100, H. 5.

during a long discourse to al-Fay¤ ibn al-Mukht¡r said:

فَإِذَا أَرَدْتَ حَدِيثَنَا فَعَلَيْكَ بِهَذَا الْجَالِسِ.

If you want to be on familiar terms with our traditions, you must join the sessions of this man.

When I asked our companions about the man whom the Imam (‘a) had indicated, they answered, “He is Zur¡rah ibn A`yun.”[1]

`Al¢ ibn al-Musayyab al-Hamad¡n¢ has reported that he once said to Imam al-Ri¤¡ (‘a), “My home is far away, and I cannot visit you any time I want. From whom should I acquire matters of the religion?”

The Imam (‘a) answered:

...مِنْ زَكَرِيَّا بْنِ آدَمَ الْقُمِّيِّ، الْمَأْمُونِ عَلَى الدِّينِ وَالدُّنْيَا.

You should receive them from Zakariyy¡ ibn ªdam al-Qumm¢, the one entrusted with worldly and religious affairs.

The reporter added: When I left, I visited Zakariyy¡ ibn ªdam and asked him everything I needed.[2]

`Abd al-`Az¢z ibn al-Muhtad¢ and al-°asan ibn `Al¢ ibn Yaq§¢n have both reported that they asked Imam al-Ri¤¡ (‘a), “We can with difficulty present ourselves before you whenever we want to ask you about what we need from the matters of our religion. Is Y£nus ibn `Abd al-Ra¦m¡n so trustworthy that we can receive from him whatever we need about the matters of religion?”

The Imam (‘a) answered in the affirmative.[3]

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:104, H. 19.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:106, H. 27.
3- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:107, H. 33.

Al-Fa¤l ibn Sh¡dh¡n has reported `Abd al-`Az¢z al-Muhtad¢—describing him as the best of the people of Qum he had ever met and the representative of Imam al-Ri¤¡ ('a) and one of his elite companions—as saying, "I said to Imam al-Ri¤¡, 'I cannot visit you whenever I want to, so from whom should I acquire the matters of religion?'

The Imam ('a) answered:

You should take them from Y£nus ibn `Abd al-Ra¦mIn.[1] خُذْ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَانِ.

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:107, H. 34.

SECOND RESPONSIBILITY: JUDGMENT

Judgment, in the sense of deciding judicially which party of two disputants is rightful and which is not, is considered one of the most important issues in the organization of the Muslim community in general and the virtuous community in particular. It is, moreover, one of the basic topics for which the Divine Books were revealed and the Divine Messages were given to Prophets and Messengers of Almighty Allah. This is because judgment is correlated with matters of disputation and contention among people—an issue that coexisted with the first brick in the human structure of life. Throughout the various ages of human progression, this issue has always had such a special significance that it gave man the idea that the issues of government and establishment of states are originally and inseparably connected with the issue of judgment with which the state develops into a social system.

Being connected to issues of contention and disputation, judgment seems complicated to some extent. In some cases, both parties of litigation believe that they are right. Moreover, the result of judgment can sometimes be opposite to the factual right causing more complication, since the owner of the right may be judicially forced to abandon his right and keep silent because of a judgment made by a judge.

In view of all this, the Holy Qur'¡n connects faith with surrender to the judgment that is issued by the Holy Prophet (¥). Hence, it reads:

But no! By your Lord! They do not truly believe until they make you a judge of that which has become a matter of disagreement among them, and then do not find any	□ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﹀ ﹁ ﹂ ﹃ ﹄ ﹅ ﹆ ﹇ ﹈ ﹉ ﹊ ﹋ ﹌ ﹍ ﹎ ﹏ ﹐ ﹑ ﹒ ﹓ ﹔ ﹕ ﹖ ﹗ ﹘ ﹙ ﹚ ﹛ ﹜ ﹝ ﹞ ﹟ ﹠ ﹡ ﹢ ﹣ ﹤ ﹥ ﹦ ﹧ ﹨ ﹩ ﹪ ﹫ ﹬ ﹭ ﹮ ﹯ ﹰ ﹱ ﹲ ﹳ ﹴ ﹵ ﹶ ﹷ ﹸ ﹹ ﹺ ﹻ ﹼ ﹽ ﹾ ﹿ ﺀ ﺁ ﺂ ﺃ ﺄ ﺅ ﺆ ﺇ ﺈ ﺉ ﺊ ﺋ ﺌ ﺍ ﺎ ﺏ ﺐ ﺑ ﺒ ﺓ ﺔ ﺕ ﺖ ﺗ ﺘ ﺙ ﺚ ﺛ ﺜ ﺝ ﺞ ﺟ ﺠ ﺡ ﺢ ﺣ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺫ ﺬ ﺭ ﺮ ﺯ ﺰ ﺱ ﺲ ﺳ ﺴ ﺵ ﺶ ﺷ ﺸ ﺹ ﺺ ﺻ ﺼ ﺽ ﺾ ﺿ ﻀ ﻁ ﻂ ﻃ ﻄ ﻅ ﻆ ﻇ ﻈ ﻉ ﻊ ﻋ ﻌ ﻍ ﻎ ﻏ ﻐ ﻑ ﻒ ﻓ ﻔ ﻕ ﻖ ﻗ ﻘ ﻙ ﻚ ﻛ ﻜ ﻝ ﻞ ﻟ ﻠ ﻡ ﻢ ﻣ ﻤ ﻥ ﻦ ﻧ ﻨ ﻩ ﻪ ﻫ ﻬ ﻭ ﻮ ﻯ ﻰ ﻱ ﻲ ﻳ ﻴ ﻵ ﻶ ﻷ ﻸ ﻹ ﻺ ﻻ ﻼ ﻽ ﻾ ＀ ！ ＂ ＃ ＄ ％ ＆ ＇ （ ） ＊ ＋ ， － ． ／ ０ １ ２ ３ ４ ５ ６ ７ ８ ９ ： ； ＜ ＝ ＞ ？ ＠ Ａ Ｂ Ｃ Ｄ Ｅ Ｆ Ｇ Ｈ Ｉ Ｊ Ｋ Ｌ Ｍ Ｎ Ｏ Ｐ Ｑ Ｒ Ｓ Ｔ Ｕ Ｖ Ｗ Ｘ Ｙ Ｚ ［ ＼ ］ ＾ ＿ ｀ ａ ｂ ｃ ｄ ｅ ｆ ｇ ｈ ｉ ｊ ｋ ｌ ｍ ｎ ｏ ｐ ｑ ｒ ｓ ｔ ｕ ｖ ｗ ｘ ｙ ｚ ｛ ｜ ｝ ～ ｟ ｠ ｡ ｢ ｣ ､ ･ ｦ ｧ ｨ ｩ ｪ ｫ ｬ ｭ ｮ ｯ ｰ ｱ ｲ ｳ ｴ ｵ ｶ ｷ ｸ ｹ ｺ ｻ ｼ ｽ ｾ ｿ ﾀ ﾁ ﾂ ﾃ ﾄ ﾅ ﾆ ﾇ ﾈ ﾉ ﾊ ﾋ ﾌ ﾍ ﾎ ﾏ ﾐ ﾑ ﾒ ﾓ ﾔ ﾕ ﾖ ﾗ ﾘ ﾙ ﾚ ﾛ ﾜ ﾝ ﾞ ﾟ ﾠ ﾡ ﾢ ﾣ ﾤ ﾥ ﾦ ﾧ ﾨ ﾩ ﾪ ﾫ ﾬ ﾭ ﾮ ﾯ ﾰ ﾱ ﾲ ﾳ ﾴ ﾵ ﾶ ﾷ ﾸ ﾹ ﾺ ﾻ ﾼ ﾽ ﾾ ﾿ ￀ ￁ ￂ ￃ ￄ ￅ ￆ ￇ ￈ ￉ ￊ ￋ ￌ ￍ ￎ ￏ ￐ ￑ ￒ ￓ ￔ ￕ ￖ ￗ ￘ ￙ ￚ ￛ ￜ ￝ ￞ ￟ ￠ ￡ ￢ ￣ ￤ ￥ ￦ ￧ ￨ ￩ ￪ ￫ ￬ ￭ ￮ ￯ ￰ ￱ ￲ ￳ ￴ ￵ ￶ ￷ ￸ ￹ ￺ ￻ ￼ � ￾ ￿ □ □ □ □ □ □ □

resistance in their hearts as to what you have decided and submit with entire submission. (4:65)

The Holy Prophet (¥), who is divinely infallible and connected with divine revelation, took precautions for himself and for his authority among Muslims, saying:

إِنَّمَا أَقْضِي بَيْنَكُمْ بِالْبَيِّنَاتِ وَالأَيْمَانِ، وَبَعْضُكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَيُّمَا رَجُلٍ قَطَعْتُ لَهُ مِنْ مَالِ أَخِيهِ شَيْئاً فَإِنَّمَا قَطَعْتُ لَهُ بِهِ قِطْعَةً مِنْ نَارٍ.

I can only judge between you on the bases of evidence and oaths, and some of you may provide their evidence more convincingly than others. So, if I deem a portion of the property of someone to be for another, this will mean that I have decided a piece of Hellfire for him.[1]

Judgment, in the aforesaid tradition, does not include decisions made based on Unseen Divine Knowledge (*al-ghayb al-il¡h¢*). Judgments based on presented evidence may sometimes be contrary to actual fact, such as in cases when a plaintiff cannot find evidence to prove his claim, when a defendant swears falsely to gain the decision, or when a defendant refers taking an oath to the plaintiff who refrains from taking it out of fear of Almighty Allah and thus relinquishes his right so that the case is won by the defendant. The defendant might also provide false witnesses who apparently seem righteous and thus the judge may accept their testimony and issue a judgment contrary to reality.

The Holy Imams of the Ahl al-Bayt (‘a) encountered a real problem in the milieus of the virtuous community when

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:169, H. 1.

they attempted to fill this crucial gap in the general system of the virtuous community. Therefore, they found a veritable and practical solution.

The problem of flawless judgment has various aspects some of which are related to the ruling authority since the position of a judge is an official position that requires permission determined and given by the ruling authority. This is the point of difference between judicature, being a governmental position, and issuance of verdicts, which was practiced by any well-versed scholar, traditionist, or student of jurisprudence without need for permission.

Other aspects are related to the executive and procedural power. A judge may settle a dispute by a sentence that he issues, but the actual executor of this sentence is the executive power, such as the police and other governmental agencies that use power to put that sentence into action when a party of the lawsuit refrains from submitting to the judge's sentence. As for the Holy Imams of the Ahl al-Bayt (‘a), they did not have such executive power.

Other aspects are related to the community itself, be it a reluctance of qualified persons to assume this precise and sensitive job or be it the masses' response and commitment to the decisions issued by the Holy Imams (‘a).

Despite all these impediments, the Holy Imams (‘a) succeeded in creating an active and functioning system of judicature during the span of their actual lifetimes which continued to survive during other ages. To achieve this goal, the Holy Imams (‘a) provided an exceptional form of judgment that is characterized by exactitude, flexibility, and lucidity. This form can be found in their traditions about judgment.

True Judgment

Let us refer to some aspects and steps that the Holy Imams (‘a) developed in order to establish their exceptional form of judgment:

A. The Holy Imams (‘a) severely condemned individuals who presented their lawsuits before unjust judges that had been appointed by tyrannical and unjust ruling authorities. Such condemnation was not only based on the probability that such inexperienced judges would issue flawed judgments with regard to the religious law of Islam, but also based on two other important issues:

First: The position of a judge is a divinely designated office that none has the right to hold except those well-qualified. Without such qualification, which is both spiritual and practical, judgeship is invalid even where a judge has judged according to that which is true. Hence, unqualified judges are unsuitable for holding this divine position.

In this respect, Sulaym¡n ibn Kh¡lid has reported Imam al-¯¡diq (‘a) as saying:

إِتَّقُوا الْحُكُومَةَ؛ فَإِنَّ الْحُكُومَةَ إِنَّمَا هِيَ لِلإِمَامِ الْعَالِمِ بِالْقَضَاءِ الْعَادِلِ فِي الْمُسْلِمِينَ، كَنَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ.

Avoid holding the position of judgeship, because this position must be exclusively held by a leader who is well-versed in judgment and who treats Muslims justly, such as a Prophet or a Prophet’s successor (i.e. *wa¥¢*).[1]

Imam al-¯¡diq (‘a) is also reported as saying:

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:7, H. 3.

اَلْقُضَاةُ أَرْبَعَةٌ؛ ثَلاَثَةٌ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ: رَجُلٌ قَضَى بِجَوْرٍ وَهُوَ يَعْلَمُ، فَهُوَ فِي النَّارِ. وَرَجُلٌ قَضَى بِجَوْرٍ وَهُوَ لاَ يَعْلَمُ، فَهُوَ فِي النَّارِ. وَرَجُلٌ قَضَى بِالْحَقِّ وَهُوَ لاَ يَعْلَمُ، فَهُوَ فِي النَّارِ. وَرَجُلٌ قَضَى بِالْحَقِّ وَهُوَ يَعْلَمُ، فَهُوَ فِي الْجَنَّةِ.

There are four categories of judges—three will be in Hellfire and only one in Paradise: (1) a judge that intentionally rules unjustly will be in Hellfire; (2) a judge that rules unjustly because he does not know will also be in Hellfire; (3) a judge that rules according to that which is true but he does not know will also be in Hellfire; and (4) a judge that rules according to that which is true and knows (that he is ruling according to the truth) will be in Paradise.[1]

Ab£-Ba¥¢r has reported that he, once, said to Imam al-¯¡diq (‘a), “It happens that I have to decide about an issue that I have found neither in the Book of Allah nor in the Sunnah. Should we use our view about such issues?”

The Imam (‘a) answered:

لاَ، أَمَا إِنَّكَ إِنْ أَصَبْتَ لَمْ تُؤْجَرْ، وَإِنْ أَخْطَأْتَ كَذَبْتَ عَلَى اللهِ.

No! If you do so and hit on the correct ruling, you will not be rewarded and if you do and fail to make an accurate ruling, you will have fabricated a forgery against Almighty Allah.[2]

Second: Referring to such false judges is a submission and surrender to the governments of tyrannical and unjust ruling authorities who appoint such unqualified persons as

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:11, H. 6.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:24, H. 6.

judges. As a result, reference to such judges is regarded as "summoning one another to the judgment of Satan" about which the Holy Qur'¡n says:

ٱ ب ب ٻ ٻ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٿ ٿ ٹ ٹ ٹ ٹ ڤ ڤ ڦ ڦ ڄ

Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Evil One, though they were commanded to deny him, and Satan desires to lead them astray into remote error. (4:60)

Ab£-Ba¥¢r has quoted Imam al-¯¡diq (ʻa) regarding a man who had a dispute with one of his brethren-in-faith about a property. When the latter asked him to accept a third person of their faith as arbiter, the former refused and insisted on summoning his brother-in-faith to the official court of the unjust ruling authorities.

...كَانَ بِمَنْزِلَةِ الَّذِينَ قَالَ اللهُ عَزَّ وَجَلَّ: {ٱ ب ب ٻ ٻ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٿ ٿ ٹ ٹ ٹ ٹ}

This man is of the same rank of those about whom Almighty Allah has said, "Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Evil One, though they were commanded to deny him. (4:60)"[1]

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:3, H. 2.

`Umar ibn °an¨alah has reported that he asked Imam al-¯¡diq (‘a), “Two of our acquaintances disputed about a debt or an issue of inheritance. They sued one another before the ruling authority and their judges. Is this acceptable?”

The Imam (‘a) answered:

مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى طَاغُوتٍ، وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتاً وَإِنْ كَانَ حَقُّهُ ثَابِتاً، لأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ، وَقَدْ أَمَرَ اللهُ أَنْ يُكْفَرَ بِهِ. قَالَ اللهُ تَعَالَى: {ٱپ پ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ}

Anyone who takes their litigation before such judges, be the judge right or wrong, has in reality taken his litigation to the Evil One (±igh£t). Whatever he gains from that court is considered illegally acquired property, even if it is his right. This is because he has taken it through the judgment of the Evil One while Almighty Allah has commanded to deny him (the Evil One), saying, “Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of Satan, though they were commanded to deny him. (4:60)”[1]

B. On various occasions, the Holy Imams (‘a) laid great stress on this issue so as to achieve a practical goal and create a strong personal deterrent that replaces the executive power of official judges of the unjust ruling authorities. As a step in this way, the Holy Imams (‘a) advised the virtuous community to strongly condemn the corruption, deviation and aggression that the offices of the ruling authorities in general and the system of judicature in

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:4, H. 4.

particular used against the rights of people.

C. In the designation of a judge, the Holy Imams (‘a) followed a method characterized by flexibility on the one hand and by proportional power of execution on the other. They used to ask the disputant parties to choose for themselves an arbitrator and reach an agreement on selecting a judge, as is mentioned in the accepted tradition (i.e. *maqb£lah*)[1] of `Umar ibn °an¨alah and the authenticated tradition (i.e. *muwaththaqah*) of Ab£-Ba¥¢r.

Some scholars believe that such traditions do not denote a judge in the ordinary meaning, but give explanations of the qualities of the arbitrators of judgment and conciliation, because they specify as condition the consent of the two parties.[2] However, the last statement in the tradition involved apparently shows that it denotes the designation of judges.

D. The Holy Imams (‘a) gave general, simplified, and clear-cut qualifications that must be held by a judge whose words are taken as final judgment in the case that many judges disagree about a question (i.e. a chief-judge).

`Umar ibn °an¨alah has reported that he asked Imam al-¯¡diq (‘a), “Two of our acquaintances disputed about a debt or an issue of inheritance. They sued one another before the ruling authority and their judges. Is this acceptable?”

The Imam (‘a) answered:

مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ

Anyone who takes their litigation before such judges, be the judge right

1- An accepted tradition (*maqb£lah*) is that which is admitted by scholars although its series of narrators does not meet the qualifications required.

2- Ayatollah Sayyid al-Kh£'¢, *Minh¡j al-¯¡li¦¢n*, 1:4.

فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاغُوتِ، وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتاً وَإِنْ كَانَ حَقّاً ثَابِتاً، لأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ، وَقَدْ أَمَرَ اللهُ أَنْ يُكْفَرَ بِهِ. قَالَ اللهُ تَعَالَى: {ٱپ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ}

or wrong, has in reality taken his litigation to the Evil One (±igh£t). Whatever he gains from that court is considered illegally acquired property, even if it is his right. This is because he has taken it by the judgment of the Evil One while Almighty Allah has commanded to deny him, saying, "Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of Satan, though they were commanded to deny him. (4:60)

"What should they do instead?" asked the reporter.

The Imam (ʻa) explained:

يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَلاَلِنَا وَحَرَامِنَا وَعَرَفَ أَحْكَامَنَا، فَلْيَرْضُوا بِهِ حَكَماً، فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِماً. فَإِذَا حَكَمَ بِحُكْمِنَا فَلَمْ يَقْبَلْ مِنْهُ، فَإِنَّمَا اسْتَخَفَّ بِحُكْمِ اللهِ وَعَلَيْنَا رَدَّ،

They should choose one from among you who has reported our sayings, learnt the questions that we have deemed legal and those we have deemed illegal, and gained knowledge of our judgments; hence, they should accept him as arbitrator, for I proclaim such individuals to be your judges. If the arbitrator then decides according to our judgments, any rejecting party would be belittling the judgment of Allah and rejecting us. Whoever rejects us has in fact rejected Almighty Allah—an act, which is

وَالـــرَّادُّ عَلَيْنَـــا الـــرَّادُّ عَلَـــى اللهِ، وَهُـــوَ عَلَـــى حَـــدِّ الـشِّرْكِ بِـاللهِ.

as grave as polytheism.[1]

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:99 ¯*if¡t al-Q¡¤¢* (Qualities of judges), S.11, H.1.

THIRD RESPONSIBILITY: AUTHORITY

Without doubt, authority (*wil¡yah*) and Imamate is the most important divinely designated position in the Islamic system as is openly stated by the Holy Qur'¡n and the traditions that are authentically reported from the Ahl al-Bayt (‘a), some of which have been previously cited in this book under different titles.

It is also possible to insert the first responsibility (issuance of verdicts or propagation and elucidation of religious issues) and the second responsibility (judgment) within this very important divinely designated position.

The greatness and holiness of this position and the numerousness of tyrants, oppressors and leaders of injustice that have claimed this position might be two reasons that caused the Holy Imams of the Ahl al-Bayt (‘a) to condemn the others who claimed this holy position on the one hand and confirm that the position was designated to them alone on the other.

This may be a convincing explanation for the scarcity of traditions about a decent and well-versed *mujtahid* having the right of general authority after the Ahl al-Bayt (‘a). The Holy Imams (‘a) confirmed that the general authority was originally their exclusive right in which nobody else shared in order to block any possible psychological or mental gap that might have aroused the idea that others who claim having this authority might have the like of this right or that their right of authority might be parallel to the divinely designated right of authority of the Holy Imams.

It is also noteworthy that all the traditions about the qualities of judges restrict the right of judgeship to the Holy Imams (‘a) except for some reported texts indicating them to be restricted to the arbitrators of conciliation and

judgments of mutual consent.

Based on such interpretations, a group of jurisprudents are of the opinion that there is no definite text (authentically reported from the Holy Imams (‘a)) involving the designation of the *mujtahid* for this divine position. Such jurisprudents, however, admit that it is not feasible to leave this divine position unoccupied and lacking a responsible person among the Muslim community, who possesses the essential qualifications (*al-qadr al-mutayaqqan*) to undertake the responsibility of this position must be a well-qualified *mujtahid*. These jurisprudents also agree that the well-qualified *mujtahid* is the most suitable person to occupy this divine position from another type of evidence which is called *dal¢l al-¦isbah*, meaning evidence that is derived from necessity.[1]

In any case, some texts that are reported from the Holy Imams (‘a) refer to or can be understood, suggestively or openly, as referring to the general authority of the well-qualified jurisprudent. Apart from exhaustive discussions on each of these texts, we can, in the main, extract this conceptual trend in the Ahl al-Bayt’s building of the system

1- In the search for general authority, jurisprudents have dealt with this topic. In sum, some of them have concluded that the general authority of the jurisprudent (*wil¡yat al-faq¢h*) is proven by clear texts reported from the Ahl al-Bayt (‘a), while others have concluded that this position is proven by the reason-based necessity for occupation of this important position by the most qualified person, as well as by other proofs. Thoughtfully but simply, I have discussed this topic in my book entitled *al-¦ukm al-isl¡m¢ bayna al-na¨ariyyah wa’l-ta§b¢q* (Islamic Government: Theory and Application). Here, I prefer to discuss this topic from the angle of the universal and conceptual basis rather than other angles.

of the virtuous community—entailing that the well-qualified and well-versed jurisprudent must undertake the affairs of the general authority (*wil¡yah*).

More precisely, the position of the general authority is a fact firmly established in the milieus of the Ahl al-Bayt's followers as it has been practiced by the *mujtahids* and supported by the scholars, irrespective of the evidence proving its transfer to the well-qualified jurisprudents.

However, the most obvious divine text that can be used as evidence proving this general authority for the well-qualified jurisprudents is the aforesaid verse (No. 44) of S£rah al-M¡'idah (No. 6). As for ¦*ad¢th*, the best tradition that proves this issue is a document of Imam al-Mahd¢ (may Allah hasten his advent) which he himself dictated:

وَ أَمَّـــا الْـحَـــوَادِثُ الْـوَاقِـعَـــــــــــةُ فَـــارْجِعُوا فِـيـهَـــا إِلَـــــــــــى رُوَاةِ حَدِيـثِـنَـا ، فَـــإِنَّـهُـمْ حُجَّتِـــــي عَـلَـــــيْـكُمْ وَ أَنَـا حُجَّةُ اللّه.

As for the events that shall take place in the future, you must refer them to the reporters of our traditions, for they are my proofs for you and I am the Proof of Almighty Allah.[1]

This tradition, pointing out 'the events that shall take place in the future', signifies the emerging issues that humanity is bound to encounter in the daily activities of life that will require a religious law to resolve them. In addition, the statement that the reporters of the traditions are the proofs of the Imam ('a) for people has been concluded with the statement that the Imam ('a) is the Proof of Almighty Allah for people. Of course, this is comprehensive and general. This significance can also be gauged from the traditions

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 18:101, H. 9.

describing the qualities of judges. As has been previously discussed, judicial authority is considered to be one of the most important and crucial positions of the general authority.

The discussion of this topic consummates the Holy Imams' (‘a) conception about the system of the virtuous community thus: the well-qualified jurisprudent (*mujtahid*) must conclusively be the *religious referential authority* of the individuals of the virtuous community, and such authority undertakes the tasks of the Imam (‘a).

Among the many well-versed jurisprudents, the *religious referential authority* can be appointed either through direct election by the masses made after investigating the required personal qualities–knowledgeability, decency, experience, competence, and others to which experienced people must testify–after which it becomes obligatory upon them to act upon the verdicts of that *mujtahid;* or, through indirect election by the masses who elect experienced individuals who in turn elect the general referential authority who then holds the authority of the Holy Imam. Such a process of election and voting cannot take place unless the masses possess the determination and freedom to vote in order to freely express their wills. As a practical example, well-versed scholars of the Islamic Republic of Iran elected the general referential authority and the Constitution of the country upheld their election.[1]

1- Further discussions of this issue have been cited in my book of *al-¦ukm al-isl¡m¢ bayna al-na¨ariyyah wa'l-ta§b¢q* (Islamic Government: Theory and Application); Constitution of the Islamic Republic of Iran, Act 5.

CHAPTER TWO:
IDENTITY AND ITS ASPECTS

1. Identity and Its Role

2. Aspects of Identity

3. Specifications of Identity

IDENTITY AND ITS ROLE

The identity of the virtuous community comprises the characteristics and features that distinguish the virtuous community from others, including title, origin, personal qualities, category, and rank.

The Holy Imams of the Ahl al-Bayt (‘a) took tremendous interest in the matter of identifying the character of the virtuous community and delineating its features because such identification brings about momentous consequences and results that reflect on the common behavior of the individuals of the virtuous community, contribute to shedding light on their goals and progression, and coordinate and organize the contents and purport of their rituals.

Firstly, we can clearly conclude that distinguishing the identity and character of the virtuous community contributes greatly towards building the personality of the individuals of the virtuous community on the basis of each individual’s identifying strengths because it is natural for man to express his identity and endeavor to highlight it.

Secondly, recognition of identity reveals the nature of one’s affiliations, intellectual, social and political.

Thirdly, distinguishing identity establishes the foundations of the virtuous community and stresses close connections, mutual understanding and cooperation between the members of this community.

Fourthly, when the essence and constituents of identity are superlative and powerful, it generates power and attracts and influences others. Hence, identity acts as the title and brilliant countenance of the virtuous community which encourages others to join it.

ASPECTS OF IDENTITY

The Holy Imams (‘a) outlined the identity of the virtuous community with a number of major aspects representing the message of Islam. Such aspects can be understood from the traditions in which the Imams talk to their followers about their own identities and the features of these demonstrated in the personalities of their followers. The Holy Imams (‘a) drew the attention of their followers to the following aspects:

(1) Islam, the substance and goals of its message

The essential feature identifying the virtuous community was propagating the concepts and terms of the Holy Qur'¡n and presenting its spiritual and moral content together with the goals of its message. This stems from the fact that the Ahl al-Bayt (‘a) wanted the virtuous community to live within the Muslim community as part of it, undertaking responsibility, having an effect on it, and leaving no stone unturned to achieve the objectives of the system of the virtuous community. Moreover, the Ahl al-Bayt (‘a) wanted the individuals of the virtuous community to act as good and righteous examples for the Muslim nation.

(2) Historical Roots and Past Divine Messages

The Ahl al-Bayt (‘a) confirmed the fact that the existence of the virtuous community was not accidental in the history of Islam being created by exceptional political circumstances which led to depriving the Ahl al-Bayt (‘a) of the leadership of the Islamic government; rather, the virtuous community is a group that from its roots is an extension and goal of past divine messages, exactly like Islam which, as a religion, aspired to confirm its historical roots by verifying all past divine messages and connecting

with the call of Prophet Abraham (‘a).

(3) Loyalty to the Ahl al-Bayt (‘a)

The Ahl al-Bayt (‘a) built up in their followers profound loyalty, which included love, support, commitment, covenant, and affiliation to them politically, intellectually and in conduct, which was a distinctive feature differentiating them from other sects and groups.

They also instructed their followers to undertake the responsibilities of this affiliation and to patiently bear difficulties. Such superlative loyalty is necessary because the Ahl al-Bayt (‘a) represent the natural extension of the sealing of prophethood (through the Prophet Mu¦ammad (¥)), the survival of the divinely commissioned leadership (of the Holy Imams (‘a)), and the vicegerency of Almighty Allah on earth. They also represent the original line of Islam, which corresponds with the actual understanding of Islam and its sciences, as well as the actual revelation and interpretation of the Holy Qur'¡n.

(4) Human Nature, Social Dignity, Respect and Honor

The Ahl al-Bayt (‘a) taught their followers that harmony with human nature, nobility in conduct and fear of God are the criterion of dignity, success and superiority in worldly life and in the sight of Almighty Allah, Who grants elevated ranks to whom He wishes. This aspect of identity is of prime importance because it imbues the personality with the capability of adjusting and coexisting with all humans in order to resist sieges and isolation imposed by political, social, economic and mentally demanding circumstances.

SPECIFICATIONS OF IDENTITY

The previously mentioned aspects are obvious from a review of the specifications of identity as presented by the Ahl al-Bayt (‘a) to their followers:

1. Name

The Ahl al-Bayt (‘a) gave the name *Sh¢`ah* (partisans), *mu'min* (faithful believer), and *muw¡l¢* (loyalist) to the individuals of the virtuous community. The following traditions bespeak these names and titles:

Ab£-Ba¥¢r has reported that Imam al-B¡qir (‘a) said to those accompanying him:

لِـيُـهْـنِـئْـكُمُ الإِسْمُ .

Fitting for you is the name!

“Which name is that? May Allah accept me as ransom for you!” Ab£-Ba¥¢r asked. The Imam (‘a) answered:

الـشِّـيـعَـةُ .

Sh¢`ah.

“The people are using this name to dishonor us,” one of the companions complained.

The Imam (‘a) replied:

﴿ڤ ڤ ڃ ڃ﴾ ﴿ڤ ڤ ڤ ڃ ڃ ڃ ڃ فَـلْـيُـهْـنِـئْـكُمُ الإِسْمُ .

(Almighty Allah says in the Holy Qur'ın,) “Most surely, Abraham was one of his (Noah’s) followers (Sh¢`ah).” (37:83) “He who was of his party (Sh¢`ah) cried out to him for help against him who was of his enemies.” (28:15) So, fitting for you is the name.[1]

1- *Tafs¢r al-Qumm¢* 2:223; al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:12, H. ⇨

In this tradition, the Imam (‘a) connects the name of *Sh¢`ah* with its historical root, that is Prophet Abraham (‘a) who was one of the *Sh¢`ah* of Prophet Noah (‘a). He also infers the name from the Holy Qur'¡n.

Confirming this fact, Ab£-Ba¥¢r reported that he heard Imam al-¯¡diq (‘a) saying:

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ، وَبَيْتِ النِّعْمَةِ، وَبَيْتِ الْبَرَكَةِ. وَنَحْنُ فِي الأَرْضِ بُنْيَانُ. وَشِيعَتُنَا عُرَى الإِسْلاَمِ، وَمَا كَانَتْ دَعْوَةُ إِبْرَاهِيمَ إِلاَّ لَنَا وَشِيعَتِنَا. وَلَقَدِ إِسْتَثْنَى اللهُ إِلَى يَوْمِ الْقِيَامَةِ إِلَى إِبْلِيسَ فَقَالَ: {گ گ گ گ ں}

We are the Household of mercy, the House of grace, and the House of blessing. In the earth, we are the structure and our Sh¢`ah are the handles of Islam. The prayer of (Prophet) Abraham (‘a) was for none save us and our Sh¢`ah. Up to the Day of Resurrection, Almighty Allah has excluded us from the sway of Ibl¢s, saying, “Surely, as regards My servants, you have no authority over them. (15:42)”[1]

In a previous chapter, we have cited how the Ahl al-Bayt (‘a) treated the name, *r¡fi¤¢*, which their enemies used for their followers. They (‘a) showed the historical root of this name, which was the protestation of righteous followers of Prophet Moses (‘a) against the children of Israel when they worshiped the calf and deserted Prophet Aaron (‘a).

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31 as quoted from the previous reference book, yet with little difference.

1- *Tafs¢r al-`Ayy¡sh¢* 2:243; *Bi¦¡r al-Anw¡r* 68:35-36, H. 75 (as quoted from the previous reference book).

2. Origin

As far as origin and "soil of creation" are concerned, the Sh¢`ah belong to select lines of descent, the most honorable lineages and the purest essences because they belong to the same "soil of creation" to which the Ahl al-Bayt (‘a) belong.

Ab£-Dharr al-Ghif¡r¢ is reported as saying: I saw the Holy Prophet (¥) striking the shoulder of `Al¢ ibn Ab¢-±¡lib with his hand and saying:

يَا عَلِيُّ؛ مَنْ أَحَبَّنَا فَهُوَ الْعَرَبِيُّ، وَمَنْ أَبْغَضَنَا فَهُوَ الْعِلْجُ. شِيعَتُنَا أَهْلُ الْبُيُوتَاتِ وَالْمَعَادِنِ وَالشَّرَفِ وَمَنْ كَانَ مَوْلِدُهُ صَحِيحاً. وَمَا عَلَى مِلَّةِ إِبْرَاهِيمَ إِلاَّ نَحْنُ وَشِيعَتُنَا. وَسَائِرُ النَّاسِ مِنْهَا بَرَاءٌ. وَإِنَّ اللهَ وَمَلاَئِكَتَهُ يَهْدِمُونَ

O `Al¢, whoever loves us is a true Arab, and whoever hates us is an unbeliever. Our partisans (Sh¢`ah) are the people of honorable, unique, and highbred households. They are also those who are legitimately born. None is following the faith of (Prophet) Abraham (‘a) except us and our Sh¢`ah, while all the others are outside that faith. Verily, Almighty Allah and His angels are demolishing the sins of our Sh¢`ah in the same way that people demolish a building.[1]

1- Shaykh al-Muf¢d, *al-Am¡l¢*, pp. 169.
However, in this reference book, the last sentence of the tradition is recorded in this form: "…in the same way as an axe demolishes a building."
The tradition is also recorded in Shaykh al-±£s¢'s *al-Am¡l¢*, pp. 190-191, H. 322. Al-Majlis¢, in *Bi¦¡r al-Anw¡r* 68:23, H. 41, has quoted this tradition from the two earlier reference books.

سَيِّئَاتِ شِيعَتِنَا
كَمَا يَهْدِمُ الْقَوْمُ
الْبُنْيَانَ.

On the authority of Imam `Al¢ (‘a), Al-°¡rith has reported the Holy Prophet (¥) as saying:

مَثَلِي مَثَلُ شَجَرَةٍ؛
أَنَا أَصْلُهَا، وَعَلِيٌّ
فَرْعُهَا، وَالْحَسَنُ
وَالْحُسَيْنُ ثَمَرَتُهَا،
وَالشِّيعَةُ أَوْرَاقُهَا.
فَأَبَى أَنْ يَخْرُجَ مِنَ
الطَّيِّبِ إِلاَّ الطَّيِّبُ.

The like of me is a tree; I am its origin, `Al¢ its branch, °asan and °usayn its fruit, and the Sh¢`ah its leaves. So, nothing comes out of the good except the good.[1]

Ibn `Abb¡s has reported that the Holy Prophet (¥) said:

يَا عَلِيُّ؛ شِيعَتُكَ
هُمُ الْفَائِزُونَ يَوْمَ
الْقِيَامَةِ. فَمَنْ
أَهَانَ وَاحِداً مِنْهُمْ
فَقَدْ أَهَانَكَ، وَمَنْ
أَهَانَكَ فَقَدْ
أَهَانَنِي، وَمَنْ
أَهَانَنِي أَدْخَلَهُ اللهُ
نَارَ جَهَنَّمَ خَالِداً
فِيهَا، وَبِئْسَ
الْمَصِيرُ. يَا عَلِيُّ؛
أَنْتَ مِنِّي وَأَنَا
مِنْكَ؛ رُوحُكَ مِنْ
رُوحِي؛ وَطِينَتُكَ مِنْ

O `Al¢, your Sh¢`ah are the winners indeed on the Day of Resurrection. So, whoever insults any one of them has in fact insulted you, and whoever insults you has in fact insulted me, and whoever insults me will be sent by Allah to Hellfire to dwell there forever and miserable shall be that fate. O `Al¢, you are part of me and I am part of you. Your soul is part of my soul and your clay (of creation) is part of my clay. Your Sh¢`ah were created from the remainder of our clay. So, whoever loves them has in fact loved us, whoever hates them

1- Shaykh al-±£s¢, *al-Am¡l¢*, pp. 353, H. 731; al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:24, H. 45, as quoted from the previous reference book.

طِينَتِي؛ وَشِيعَتُكَ خُلِقُوا مِنْ فَضْلِ طِينَتِنَا. فَمَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنَا، وَمَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنَا، وَمَنْ عَادَاهُمْ فَقَدْ عَادَانَا، وَمَنْ وَدَّهُمْ فَقَدْ وَدَّنَا.

has in fact hated us, whoever antagonizes them has in fact antagonized us, and whoever is devoted to them has in fact been devoted to us...[1]

At the same time, these origins carry human, social, and Islamic aspects, because the most important point in the supremacy and purity of lineage is legitimacy of birth, purity of faith and excellence of result.

3. Qualities

As far as qualities of the individuals of the virtuous community are concerned, the Ahl al-Bayt (‘a) described their followers with descriptions derived from the Holy Qur'¡n, such as *¥¡li¦£n* (righteous people), *ul£’l-alb¡b* (men of excellent reason), *awily¡' all¡h* (friends of Allah), *mu¥all£n* (performers of prayers), *a¥¦¡b al-yam¢n* (companions of the right hand), *khayr al-bariyyah* (the best of creatures), and others.

Ab£-Ba¥¢r is reported to have quoted Imam al-¯¡diq (‘a) as saying:

وَقَدْ ذَكَرَكُمُ اللهُ تَعَالَى

Almighty Allah has mentioned you, saying, “Whoever obeys

1- Shaykh al-¯ad£q, *al-Am¡l¢*, pp. 66, H. 32; Mu¦ammad ibn `Al¢ al-±abar¢: *Bish¡rat al-Mu¥§af¡*, pp. 42, H. 31, al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:7, H. 1, as quoted from the previous reference books.

بِقَوْلِهِ: {چ چ چ چ چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ} فَرَسُولُ اللهِ فِي هَذَا الْمَوْضِعِ «النَّبِيُّونَ.» وَنَحْنُ «الصِّدِّيقُونَ وَالشُّهَدَاءُ.» وَأَنْتُمْ «الصَّالِحُونَ.» وَأَنْتُمْ وَاللهِ شِيعَتُنَا.

Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets, the truthful, the martyrs, and the good. And goodly company they are! (4:69)" In this case, Allah's Messenger represents 'the prophets', and we represent 'the truthful and the martyrs' and you represent 'the good'. You are, by Allah, our Sh¢`ah.

The Imam ('a) has also said:

لَقَدْ ذَكَرَكُمُ اللهُ فِي كِتَابِهِ حَيْثُ قَالَ: {□ □ □ □ □ □ □ □ ى ى ي ي} فَنَحْنُ الَّذِينَ نَعْلَمُ، وَأَعْدَاؤُنَا الَّذِينَ لاَ يَعْلَمُونَ. وَشِيعَتُنَا أُولُو الأَلْبَابِ.

Almighty Allah has also mentioned you in His Book, saying, "Are those who know and those who do not know alike? Only the men of understanding are mindful. (39:9)" We represent 'those who know' and our enemies represent 'those who do not know' and our Sh¢`ah represent 'the men of understanding.'[1]

Some jurisprudents have reported the following from Imam `Al¢ Am¢r al-Mu'min¢n ('a):

(ٱ ب ب ب ب ب پ پ پ پ) أَتَدْرُونَ مَنْ أَوْلِيَاءُ اللهِ؟ هُمْ نَحْنُ وَأَتْبَاعُنَا فَمَنْ تَبِعَنَا مِنْ بَعْدِهِمْ.

(Almighty Allah says,) "Now surely, the friends of Allah--they shall have no fear nor shall they grieve. (10:62)" Do you know who the friends of Allah are? They are we, our

1- `All¡mah Al-Majlis¢, *Bi¦¡r al-Anw¡r* 27:123-125, H. 111 as quoted from al-Kaf`am¢, *Faraj al-Kurab*.

followers, and those who shall follow us afterwards. A good final state will be ours and a better final state will be theirs.

طُوبَى لَنَا وَطُوبَى لَهُمْ أَفْضَلُ مِنْ طُوبَى لَنَا.

He was asked, "O Am¢r al-Mu'min¢n, what is the meaning of 'a better final state will be theirs'. We and they are of the same state, are we not?"

The Imam ('a) answered:

No, you are not, because they shall stand what you have not stood and they shall endure what you have not endured.[1]

لاَ، لأَنَّهُمْ حُمِّلُوا مَا لَمْ تُحْمَلُوا عَلَيْهِ، وَأَطَاقُوا مَا لَمْ تُطِيقُوا.

Mu¦ammad ibn al-Fu¤ayl has reported Imam al-Ri¤¡ ('a) commenting on the following holy verse:

...Except those who pray-- those who are constant at their prayer. (70:22-23)

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The Imam ('a) said:

'Those who pray' stands for some of our Sh¢`ah who offer fifty prayers (a day), and 'those who are constant at their prayer' stands for some of our Sh¢`ah who perform the five prayers (a day). 'The companions of the right hand' are, by Allah, some of our Sh¢`ah.[2]

أُولَئِكَ وَاللهِ أَصْحَابُ الْخَمْسِينَ مِنْ شِيعَتِنَا. {ڈ ڈ ژ ژ ڑ} أُولَئِكَ أَصْحَابُ الْخَمْسِ صَلَوَاتٍ مِنْ شِيعَتِنَا. {ۓ ڭ} هُمْ وَاللهِ مِنْ شِيعَتِنَا.

1- *Tafs¢r al-`Ayy¡sh¢* 2:124, H. 30; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:34, H. 72 as quoted from the previous reference book.

2- Sharaf al-D¢n al-Astr¡b¡d¢, *Ta'w¢l al-ªy¡t al-²¡hirah* 2:724, H. ⇨

`Anbasah al-`ªbid has reported the following:

Commenting on the following holy verse,

Every soul is held in pledge for what it earns except the people of the right hand. (74:38-39),

□ □ □ □ □ □ □ □ □ □

Imam al-B¡qir (‘a) said:

These are the Sh¢`ah of the Ahl al-Bayt.[1]

هُمْ شِيعَتُنَا أَهْلَ الْبَيْتِ.

Ya`q£b ibn Maytham has reported that he found the following tradition in the book of his father. Imam `Al¢ (‘a) is reported to have said that he heard the Holy Prophet (¥) saying:

Almighty Allah has said:

“As for those who believe and do good, surely they are the best of creatures. (98:7)”

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The Holy Prophet (¥) then turned his face towards (Imam) `Al¢ (‘a) and said:

Yes, it is. O `Al¢, it is you and your Sh¢`ah (who are the best of creatures). Our promised meeting place with them shall be at the Divine Pond. They shall be bright brow marked, dark-eyed with kohl,

نَعَمْ. أَنْتَ يَا عَلِيُّ وَشِيعَتُكَ. وَمِيعَادُكَ وَمِيعَادُ هُمُ الْحَوْضُ غُرّاً

4; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 87:46, H. 40 as quoted from the previous reference book.

1- Al-Barq¢, *al-Ma¦¡sin* 1:275, H. 536; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:29, H. 58 as quoted from the previous reference book.

and crowned.[1]

مُحَجَّلِينَ مُكَحَّلِينَ مُتَوَّجِينَ.

J¡bir has reported Imam al-B¡qir (‘a) as follows:

Commenting on this holy verse,

“As for those who believe and do good, surely they are the best of creatures. (98:7)”

ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ

The Imam said:

These are the Sh¢`ah of the Ahl al-Bayt.[2]

هُمْ شِيعَتُنَا أَهْلَ الْبَيْتِ.

Undoubtedly, such descriptions apply to individuals of the virtuous community granting an identity when they construct inside themselves the supreme significance that is inspired by these descriptions.

Numerous are the traditions that prescribe the behavior of the Sh¢`ah and their commitment to their beliefs. Some of these traditions have also been previously cited in the discussion of “Goals and Particularities”. One of the comprehensive traditions in this respect is the following, reported by Ab£-Ba¥¢r from Imam al-¯¡diq (‘a):

Our Sh¢`ah are the people of piety, faithfulness, and honesty. They are the people of

شِيعَتُنَا أَهْلُ الْوَرَعِ وَأَهْلُ الْوَفَاءِ وَالأَمَانَةِ وَأَهْلُ

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 65:53-54, H. 96 as quoted from Ab£’l-Fat¦ al-Kar¡jak¢, *Kanz al-Faw¡'id*. See also *Tafs¢r Ibn Jar¢r al-±abar¢* 30:171; al-Suy£§¢, *al-Durr al-Manth£r* 8:589; Ibn °ajar al-`Asqal¡n¢, *al-¯aw¡`iq al-Mu¦riqah*, pp. 161.

2- Al-Barq¢, *al-Ma¦¡sin* 1:275, H. 537; al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:30, H. 59 as quoted from the previous reference book.

asceticism and worship. They perform fifty-one units of prayer in a single day and night. They pass their nights with devotional acts and their days with fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain from committing any forbidden act.[1]

الزُّهْدِ وَالْعِبَادَةِ، أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ، الْقَائِمُونَ بِاللَّيْلِ وَالصَّائِمُونَ بِالنَّهَارِ، يُزَكُّونَ أَمْوَالَهُمْ، وَيَحِجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

4. Affiliation

As far as the affiliation of the individuals of the virtuous community is concerned, the Ahl al-Bayt (‘a) emphasize that these individuals are devoted to Almighty Allah, Islam, the Holy Prophet (¥), and the Ahl al-Bayt (‘a), because they are actually part of the Ahl al-Bayt (‘a) in affiliation and heredity, and the Ahl al-Bayt (‘a) are the nearest to Almighty Allah, the Holy Prophet (¥), and Islam on the basis of the following rule that is stated by the Holy Qur'¡n:

Most surely, the nearest of people to Abraham are those who followed him and this Prophet and those who believe. (3:68)

ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ

In addition, it has been uninterruptedly reported that the Holy Prophet (¥) said about Salm¡n of Persia:

1- Shaykh al-¯ad£q, ¯*if¡t al-Sh¢`ah*, pp. 2; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:167, H. 33 as quoted from the previous reference book.

Salmin belongs to us—the Ahl al-Bayt. سَلْمَانُ مِنَّا أَهْلَ الْبَيْتِ.

That the followers and the Sh¢`ah are adjuncts of the Ahl al-Bayt (‘a) has also been borne out in numerous traditions that are reported from them, such as the following:

`Umar ibn Yaz¢d has been reported as saying that Imam al-¯¡diq (‘a) said to him:

O Son of Yaz¢d; by Allah I swear it; you are verily part of us—the Ahl al-Bayt. يَا بْنَ يَزِيدَ! أَنْتَ، وَاللهِ، مِنَّا أَهْلَ الْبَيْتِ.

I (the reporter) asked, “May Allah accept me as ransom for you! Do you mean that I am part of Mu¦ammad’s family?”

The Imam answered:

Yes! I swear it by Allah. You are part of Mu¦ammad's Household themselves, `Umar. Have you not read Allah's Book saying, "Most surely, the nearest of people to Abraham are those who followed him and this Prophet and those who believe; and Allah is the guardian of the believers. (3:68)" Have you not read Allah's Book saying, "He who follows My ways is of me, and He that disobeys me, You are indeed Oft- forgiving, Most Merciful. (14:36)"[1]

إِي، وَاللهِ، مِنْ أَنْفُسِهِمْ، يَا عُمَرُ! أَمَا تَقْرَأُ كِتَابَ اللهِ عَزَّ وَجَلَّ: {وﻭ ﻭ ﻭ ﻱ ﻱ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

مَنْ تَوَلَّى آلَ مُحَمَّدٍ وَقَدَّمَهُمْ عَلَى جَمِيعِ النَّاسِ بِمَا قَدَّمَهُمْ مِنْ قَرَابَةِ رَسُولِ اللهِ فَهُوَ مِنْ آلِ مُحَمَّدٍ لِمَنْزِلَتِهِ عِنْدَ آلِ مُحَمَّدٍ، لاَ أَنَّهُ مِنَ الْقَوْمِ بِأَعْيُنِهِمْ، وَإِنَّمَا هُوَ مِنْهُمْ بِتَوَلِّيهِ إِلَيْهِمْ وَاتِّبَاعِهِ إِيَّاهُمْ. وَكَذَلِكَ حُكْمُ اللهِ فِي كِتَابِهِ: {ثٱ ٹٹ ٹٹ ثٹ} وَقَوْلُ إِبْرَاهِيمَ: {ڃ ڃ ڃ ڃ چچ چچ چ}

Whoever maintains allegiance to Mu¦ammad's Household and prefers them to all other people because of their relation to Allah's Messenger, is considered one of Mu¦ammad's Household in the light of his status with them, but not one of the actual members of Mu¦ammad's Household; rather, he is one of them on the basis of maintaining allegiance to them and following them. This is the very judgment of Almighty Allah that He has declared in His Book, saying, "He amongst you that turns to them for friendship is of them." (5:51) Similarly, Prophet Abraham (ʻa) has stated (as quoted in the Holy Qur'ān), "He who follows My ways is of me, and He that disobeys me, You are indeed Oft- forgiving, Most Merciful." (14:36)[1]

5. Rank

Regarding the rank, merit, reward, status with Almighty Allah, and intellectual category that the followers of the Ahl al-Bayt (ʻa) deserve, the Ahl al-Bayt (ʻa) substantiate that the Sh¢`ah deserve the utmost in all these areas.

1- *Tafs¢r al-`Ayy¡sh¢* 2:231, H. 34; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 58:34, H. 73 (as quoted from the previous reference book).

Imam `Al¢ ibn Ab¢-±¡lib (‘a) is reported to have said:

يَخْرُجُ أَهْلُ وِلاَيَتِنَا يَوْمَ الْقِيَامَةِ مِنْ قُبُورِهِمْ مُشْرِقَةً وُجُوهُهُمْ، مَسْتُورَةً عَوْرَاتُهُمْ، آمِنَةً رَوْعَاتُهُمْ، قَدْ فُرِّجَتْ عَنْهُمُ الشَّدَائِدُ، وَسُهِّلَتْ لَهُمُ الْمَوَارِدُ، يَخَافُ النَّاسُ وَلاَ يَخَافُونَ، وَيَحْزَنُ النَّاسُ وَلاَ يَحْزَنُونَ، وَقَدْ أُعْطُوا الأَمْنَ وَالإِيمَانَ، وَانْقَطَعَتْ عَنْهُمُ الأَحْزَانُ، حَتَّى يُحْمَلُوا عَلَى نُوقٍ بِيضٍ لَهَا أَجْنِحَةٌ، عَلَيْهِمْ نَعَالٌ مِنْ ذَهَبٍ شِرْكُهَا النُّورُ، حَتَّى يَقْعُدُونَ فِي ظِلِّ عَرْشِ الرَّحْمَانِ عَلَى مَنَابِرَ مِنْ نُورٍ، بَيْنَ أَيْدِيهِمْ مَائِدَةٌ يَأْكُلُونَ

On the Day of Resurrection, the loyalists to us come out of their graves with bright faces and covered private parts, secured against horror. Their sufferings will have been relieved and their paths will be made easy-to-pass. All people will be terrified, but our loyalists will not; and all people will be aggrieved, but our loyalists will not, because they will have already been granted security and faith; therefore, their sorrows will have stopped. Their feet in golden sandals wearing ropes of light, they will be taken on white winged camels to the Throne of the All-beneficent Lord where they will sit under the shadow of the Throne on stages of light. Before them, there will be a dining-table from which they will eat until the judgments of others come to an end.[1]

1- Al-°imyar¢ al-Qumm¢, *Qurb al-Isn¡d*, pp. 101-102, H. 341; al-Majlis¢, *Bi¦¡r al-Anw¡r* 58:15, H. 17 (as quoted from the previous reference book).

مِنْهَا حَتَّى يَفْرُغَ
النَّاسُ مِنَ
الْحِسَابِ.

Salm¡n al-F¡ris¢—may Allah have mercy upon him—narrated the following:

كُنْتُ ذَاتَ يَوْمٍ جَالِساً عِنْدَ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، إِذْ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ، عَلَيْهِ السَّلاَمُ، فَقَالَ لَهُ: «أَلاَ أُبَشِّرُكَ؟» قَالَ: «بَلَى، يَا رَسُولَ اللهِ.» قَالَ: «هَذَا حَبِيبِي جَبْرَئِيلُ يُخْبِرُنِي عَنِ اللهِ، جَلَّ جَلاَلُهُ، أَنَّهُ قَدْ أَعْطَى مُحِبَّكَ وَشِيعَتَكَ سَبْعَ خِصَالٍ: الرِّفْقَ عِنْدَ الْمَوْتِ، وَالأُنْسَ عِنْدَ الْوَحْشَةِ، وَالنُّورَ عِنْدَ الظُّلْمَةِ وَالأَمْنَ عِنْدَ الْفَزَعِ، وَالْقِسْطَ عِنْدَ الْمِيزَانِ، وَالْجَوَازَ عَلَى الصِّرَاطِ، وَدُخُولَ الْجَنَّةِ قَبْلَ سَائِرِ النَّاسِ مِنَ الأُمَمِ بِثَمَانِينَ عَاماً.»

I was sitting with the Holy Prophet (¥) when `Al¢ ibn Ab¢-±ilib (‘a) joined us. The Holy Prophet (¥) said to him, “O `Al¢, may I convey to you good news?” “Yes, Allah’s Messenger! You may,” answered `Al¢. The Holy Prophet (¥) said, “My dear Archangel Gabriel has just informed me that Almighty Allah bestowed seven blessings on those who love and follow you. These are (1) gentleness at the moment of death, (2) leisure while alone in the grave, (3) light in the darkness of the grave, (4) security from the horror of the Day of Resurrection, (5) impartiality at the Scale, (6) permission to pass the Discriminating Bridge, and (7) entrance to Paradise eighty years before the other nations.”[1]

Zayd ibn `Al¢ has reported on the authority of his fathers that Imam `Al¢ (‘a) said:

1- Shaykh al-¯ad£q, *al-Am¡l¢*, pp. 416, H. 548; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 86:9, H. 4 as quoted from the previous reference book.

شَكَوْتُ إِلَى رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، حَسَدَ مَنْ يَحْسِدُنِي، فَقَالَ: «يَا عَلِيُّ، أَمَا تَرْضَى أَنْ تَكُونَ أَوَّلَ أَرْبَعَةٍ يَدْخُلُونَ الْجَنَّةَ؟ أَنَا وَأَنْتَ وَذَرَارِينَا خَلْفَ ظُهُورِنَا، وَشِيعَتُنَا عَنْ أَيْمَانِنَا وَشَمَائِلِنَا.»

One day, I complained to the Messenger of Allah (¥) about the envy I had to encounter from others. He answered me saying, "O `Al¢, will it not satisfy you that you are one of the first four to enter Paradise? These four are I, you, our descendants being behind us, and our Sh¢`ah being to the right and left of us.[1]

Al-D¡raqu§n¢ has recorded that the Holy Prophet (¥) is reported to have said:

يَا أَبَا الْحَسَنِ، أَمَا إِنَّكَ وَشِيعَتَكَ فِي الْجَنَّةِ.

O Ab£'l-°asan! Most surely, your Sh¢`ah and you shall be in Paradise.[2]

Ab£-Sa`¢d al-Khidr¢ has reported Ummu-Salamah (the Holy Prophet's wife) as narrating that the Holy Prophet (¥) was in her chamber when F¡§imah, in company with `Al¢, visited him. The Holy Prophet (¥) said to `Al¢:

أَنْتَ وَأَصْحَابُكَ فِي الْجَنَّةِ، أَنْتَ وَشِيعَتُكَ فِي الْجَنَّةِ.

You and your companions shall be in Paradise. You and your Sh¢`ah shall be in Paradise...[3]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 65:17. See also al-Muttaq¢ al-Hind¢, *Kanz al-`Umm¡l* 12:49, H. 34200; Ibn `As¡kir, *T¡r¢kh* 2:329, H. 835; Ibn °ajar, *al-¯aw¡`iq al-Mu¦riqah*, pp. 161 (with a little difference in some words).

2- Al-Kha§¢b al-Baghd¡d¢, *T¡r¢kh Baghd¡d* 12:289.

3- Ibn °ajar al-`Asqal¡n¢, *al-¯aw¡`iq al-Mu¦riqah* pp. 161; al-Kha§¢b al-Baghd¡d¢, *T¡r¢kh Baghd¡d* 12:358.

Through a chain of authority that is connected to Anas ibn M¡lik, al-Mugh¡zil¢ reported the Holy Prophet (¥) to have said:

يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفاً لاَ حِسَابَ عَلَيْهِمْ.

Seventy thousand individuals from my nation shall enter Paradise free of the calling to account.

He (¥) then turned his face towards (Imam) `Al¢ and said:

هُمْ شِيعَتُكَ وَأَنْتَ إِمَامُهُمْ.

These are your Sh¢`ah, and you are their leader (i.e. Imam).[1]

Imam al-B¡qir (‘a) is reported to have said:

إِنَّ اللهَ، عَزَّ وَجَلَّ، أَعْطَى الْمُؤْمِنَ ثَلاَثَ خِصَالٍ: الْعِزَّ فِي الدُّنْيَا وَالدِّينِ، وَالْفُلْجَ فِي الآخِرَةِ، وَالْمَهَابَةَ فِي صُدُورِ الْعَالَمِينَ.

Verily, Almighty Allah has granted the faithful believers three qualities: (1) dignity in worldly and religious affairs, (2) success in the Hereafter, and (3) veneration in the hearts of people.[2]

Imam al-Ri¤¡ (‘a) has reported on the authority of his fathers that the Holy Prophet (¥) said:

إِنَّ الْمُؤْمِنَ يُعْرَفُ فِي السَّمَاءِ كَمَا يَعْرِفُ

Verily, the faithful believer is known in the heavens in the

1- Shaykh al-Muf¢d, *Kit¡b al-Irsh¡d* 1:42; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:31, H. 66 (as quoted from the previous reference book); Ibn al-Mugh¡zil¢, *al-Man¡qib*, pp. 393, H. 335; Ibn °ajar, *Lis¡n al-M¢z¡n* 4:359-360; al-Khaw¡rizm¢, *al-Man¡qib*, pp. 328, H. 343.

2- Shaykh al-Kulayn¢, *al-K¡f¢* 8:234, H. 310; Shaykh al-¯ad£q, *al-Khi¥¡l* 1:156, H. 157; al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:16, H. 21 as quoted from the previous reference book.

الـرَّجُلُ أَهْلَـهُ وَوِلْـدَهُ، وَإِنَّـهُ أَكْـرَمُ عَلَـى اللهِ، عَـزَّ وَجَـلَّ، مِـنْ مَـلَـكٍ مُقَـرَّبٍ.

same way as one knows his wife and children, and he is more favorite in the sight of Almighty Allah than an archangel.[1]

In addition, many traditions have revealed the high ranks that the followers of the Ahl al-Bayt (‘a) will win in the Next World.

Ab£-Ba¥¢r has reported Imam al-¯¡diq (‘a) as saying:

وَاللهِ، مَـا بَـعْـدَنَـا غَيْـرُكُمْ، وَإِنَّـكُـمْ مَـعَـنَـا فِـي الـسَّـنَـامِ الأَعْـلَـى، فَـتَـنَـافَـسُـوا فِـي الـدَّرَجَـاتِ.

By Allah I swear, none comes immediately after us save you (i.e. the Sh¢`ah). You shall be with us on the Supreme Summit. So, compete with each other for gaining ranks.[2]

Moreover, the Ahl al-Bayt (‘a) applied the ranks mentioned in the Holy Qur'¡n to their followers, including *al-s¡biq£n* (the foremost in faith) and *al-f¡'iz£n* (the winners).

Ibn `Abb¡s is reported to have said that he once asked the Holy Prophet (¥) about the interpretation of Almighty Allah’s saying:

ۘ ۗ ۖ ۚ ۙ ۘ ۗ ۖ ۚ ۙ

And those foremost in faith will be foremost in the Hereafter. This group will be those nearest to Allah; in the Gardens of Bliss.

1- Shaykh al-¯ad£q, *`Uy£n Akhb¡r al-Ri¤¡* 1:37, H. 62; al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:18-19, H. 26 as quoted from the previous reference book.

2- Al-Barq¢, *al-Ma¦¡sin* 1:238, H. 433; al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:27-28, H. 51 as quoted from the previous reference book.

(56:10-12)

The Holy Prophet (¥) answered:

قَالَ لِي جَبْرَئِيلُ: ذَاكَ عَلِيٌّ وَشِيعَتُهُ، هُمُ السَّابِقُونَ إِلَى الْجَنَّةِ، الْمُقَرَّبُونَ مِنَ اللهِ بِكَرَامَتِهِ لَهُمْ.

(Archangel) Gabriel told me that these are `Al¢ and his Sh¢`ah. They shall precede all others to Paradise and they are the nearest to Allah due to the honor that He shall confer upon them.[1]

Imam al-Ri¤¡ (‘a) has reported on the authority of his fathers that the Holy Prophet (¥) said:

شِيعَةُ عَلِيٍّ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

The partisans (Sh¢`ah) of `Al¢ are the winners on the Day of Resurrection.[2]

J¡bir ibn Yaz¢d has reported (Imam) Mu¦ammad ibn `Al¢ al-B¡qir (‘a) as saying: When I asked Ummu-Salamah, the Holy Prophet’s wife, about `Al¢ ibn Ab¢-±¡lib, she answered that she had heard the Holy Prophet (¥) saying:

إِنَّ عَلِيّاً وَشِيعَتَهُ هُمُ الْفَائِزُونَ.

Verily, `Al¢ and his Sh¢`ah are the winners.[3]

It is understood that these represent the four previously mentioned aspects of the identity of the virtuous

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1- Shaykh al-Muf¢d, *al-Am¡l¢*, pp. 298, H. 7; Shaykh al-±£s¢, *al-Am¡l¢*, pp. 72, H. 104; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:20, H. 33 as quoted from the previous reference books.

2- Shaykh al-¯ad£q, *`Uy£n Akhb¡r al-Ri¤¡* 1:57, H. 201 and *al-Am¡l¢*, pp. 149-150, H. 146; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:9, H. 5 as quoted from the previous reference books.

3- Shaykh al-¯ad£q, *Kit¡b al-Irsh¡d* 1:41, `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:31, H. 64 as quoted from the previous reference books.

community: the Islamic, historical, political, and human aspects.

Through these features and specifications, the identity of the faithful believer, who maintains true allegiance to Almighty Allah, the Holy Prophet (¥), and the Ahl al-Bayt (‘a), can be defined as part of the general system that the Ahl al-Bayt (‘a) set forth for individuals of the virtuous community to manage their affairs and delineate their conduct.

CHAPTER THREE:
RELATIONSHIPS

1. Relationship between the Virtuous Community and the Religious Referential Authority

2. Internal Relations of the Virtuous Community

3. External Relations with Other Communities

RELATIONSHIP BETWEEN THE VIRTUOUS COMMUNITY AND THE RELIGIOUS REFERENTIAL AUTHORITY

The relationship between the individuals of the virtuous community and the *religious referential authority* is the basic organizational bond that takes charge of the affairs of these individuals because the religious authority represents the pivot while the individuals represent the foundation of this system.

The features of this relationship can be summarized in the following points:

(1) The representative of religious and political loyalty—the purport of the relationship in the system of the virtuous community—is the righteous individual with all his general and perfective qualities, exhibiting decency, experience, courage, and the basic feature, reason, which leads to the capability of deducing religious laws from their sources. This is a point that differentiates the *religious referential authority* from the Prophet or an Imam. A Prophet or Imam is designated by name for his office, while a religious referential authority is designated by specifications and qualifications.

This loyalty takes several forms at various levels: at the level of feelings like love, affection, and veneration; at the level of behavior and social conduct, such as respect and reverence; at the level of commitment and obligation, such as allegiance and covenant; or at the level of performance and practical conduct, including obeisance, compliance, support, listening to instructions, and submitting to commands.

In order to thrash out this topic, we have to refer to the fact that a religious referential authority can be a referential

authority in the issuance of verdicts and the explication of religious duties; in adjudication and making judgments among disputant parties; or in management, social and political affairs where his orders must be carried out and his administration accepted.

All these responsibilities can be contained in one referential authority provided that he is qualified enough and able to undertake all of them. There can be more than one religious referential authority when proficiencies differ in their levels or when the general referential authority cannot undertake all these responsibilities at the same time or in the same region. In such cases, it becomes necessary to refer to the most skilled authority in a certain field—i.e., to refer to one authority in case of need of a religious answer about a certain issue, refer to another in case of judgment and to a third in social or political affairs—in a certain region. Such being the case, religious referential authority, as an office, can be individualized according to each well-qualified authority's competence, qualification, and sound experience.

(2) Islam has determined the criteria for worthiness in such a way that the qualities become the organizational scale for the virtuous community. These qualities include belief in Almighty Allah, the message of Islam and Imamate; piety; hard work; knowledge; and precedence in sacrifice. The organizational relationship of the virtuous community with the referential authority and leadership and the assessment of individuals concerning the religious authority depend upon the above.

(3) The nature of this relationship is generally compulsory; that is, it is obligatory upon the individuals of the virtuous community to carry out the instructions and orders of the religious referential authority. Another feature is that each party must unavoidably undertake its own responsibilities,

carry out its duties, and retain all the rights which are connected to and inspired by religious duties.[1] Hence, there is no alternative for either of the two parties.

(4) This correlation can exist and be achieved through two converging activities:

The first is carried out by the religious referential authority who undertakes the divinely commanded responsibilities, including propagating religion, sanctifying it and educating people.

The second activity is carried out by the faithful believers who are required to undertake the mission of investigating the nominees for holding the office of the religious referential authority so as to arrive at the truth, choosing the most qualified scholar for this office and bonding with this most righteous and most reliable person (i.e. the most upright and virtuous *mujtahid*). Having reached the truth, the faithful believers are then required to commit themselves morally and religiously to this bond.

Imam `Al¢ (‘a) has said:

أَيُّهَا النَّاسُ، إِنَّ لِي عَلَيْكُمْ حَقّاً، وَلَكُمْ عَلَيَّ حَقٌّ. فَأَمَّا حَقُّكُمْ عَلَيَّ فَالنَّصِيحَةُ لَكُمْ، وَتَوْفِيرُ فَيْئِكُمْ عَلَيْكُمْ، وَتَعْلِيمُكُمْ

O people, I have a right over you and you have a right over me. As for your rights over me, they are to counsel you, pay you your dues fully, teach you so that you do not remain ignorant, and instruct you in the code of behavior that you must act upon. As for my rights

1- This topic has been discussed in an independent thesis entitled *the Relationship between the Islamic Leadership and the Muslim Community as Derived from Nahj al-Bal¡ghah*. This thesis has been published in an independent brochure.

كَـــــيْلاَ تَـجْهَـلُـــــوا ، وَتَـــــأْدِيـبُـكُمْ كَـيْـمَـــا تَـعْـلَـمُـوا . وَأَمَّـا حَقِّـي عَـلَـــيْـكُمْ ، فَـالْـوَفَـــاءُ بِـالْـبَـيْـعَـــــــــــةِ ، وَالـنَّـصِـــــيـحَـةُ فِـــــي الْـمَـشْـهَـدِ وَالْـمَـغِـيـبِ ، وَالإِجَـابَـــــةُ حِـــيـنَ أَدْعُـوكُـمْ ، وَالـطَّـاعَـــةُ حِـينَ آمُـرُكُـمْ .

over you, they are to fulfill the obligation of allegiance, give support whether present or absent, respond when I call upon you, and obey when I order you.[1]

To sum up, the religious referential authority (*marji`*) is required to undertake his religious, political, social, and juristic role, while the faithful believer (*mu'min*) is required to investigate whether the *marji`* meets the qualifications, terms, and regulations that must be enjoyed by the one who assumes this office so that the *mu'min* can realize the truth and take the exact stance that he is religiously required to take, on the basis of the indubitable Prophetic tradition which reads:

مَـــنْ مَـــاتَ وَلَـــمْ يَـعْـــرِفْ إِمَـامَ زَمَـانِـهِ مَـاتَ مِـيـتَـةً جَـاهِـلِـيَّـةً .

Whoever dies before recognizing the authority (i.e. Imam) of his time has died as a non-Muslim.[2]

Another tradition confirms:

فَـانْـظُـرُوا عِـلْـمَـكُـمْ هَـذَا

You must then consider the

1- *Nahj al-Bal¡ghah*, Sermon No. 34.

2- A¦mad ibn °anbal, *al-Musnad* 4:96; al-±abar¡n¢, *al-Mu`jam al-Kab¢r* 10:35; al-Shahrist¡n¢, *al-Milal wa'l-Ni¦al* 1:172; Ibn Ab¢'l-°ad¢d, *Shar¦ Nahj al-Bal¡ghah* 9:155; al-Muttaq¢ al-Hind¢, *Kanz al-`Umm¡l* 1:207-208; al-Qanad£z¢, *Yan¡b¢` al-Mawaddah*, pp. 137 (Ed. Najaf) pp. 117 (Ed. Istanbul).

عَمَّنْ تَـأخُذُونَـهُ . source from which you take your knowledge.[1]

On the other hand, and as far as this relationship is concerned, the individuals of the virtuous community have always identified their referential authority and religious leader to the extent that such recognition has become one of the general religious matters that characterize the followers of the Ahl al-Bayt (‘a) who commit themselves to it. This is known as *taql¢d* (i.e. reference to a well-qualified scholar to learn the religious verdicts or positions on various affairs of life).

It is however not necessary for the referential authority and the religious leader to get to know all the individuals of the community, since he can undertake his responsibilities and duties towards the virtuous community without knowing each and every individual in person.

We can now make out the basic differences between the system of the virtuous community and other standard party organizations, in which loyalty is usually given to the organization not the righteous individual and privileges are given according to activities within the organization not according to the actual qualifications of the members. Moreover, the activities of such organizations are maintained through the undertakings of the founders to gain new members, while in the system of the virtuous community, the matter is the opposite–the faithful members of the virtuous community are required to investigate the validity of the leader and elect the one most qualified and appropriate for this office.

Another difference is that sometimes the leadership has to

1- Shaykh al-Kulayn¢, *U¥£l al-K¡f¢* 1:32 H. 2.

be revealed and sometimes concealed, while in the system of the virtuous community the leadership must be fully recognized by all the individuals.

Thus the organizational scene in ordinary parties, when aiming to form an all-inclusive structure from within, is quite the opposite of the organizational scene in the system of the virtuous community established by the Ahl al-Bayt (‘a) (the system of the religious referential authority).

The rules for establishment of any party inside the system of the virtuous community will be discussed under the title of ‘establishment’.

DIRECT CONNECTION AND DEPUTY SYSTEM

The Ahl al-Bayt (‘a) established the limits and content of the relationship between the religious leadership and the nation after clarifying the significance of their authority and Imamate in the sphere of the virtuous community and the general sphere of their followers. They then embarked on organizing their followers by means of marking out the boundaries of the relationship between their followers and themselves.

They presented and confirmed the following two forms of relationships, which were required simultaneously, and declared that they complemented one another.

Direct Connection

The first form of relationship is a direct connection of individuals of the virtuous community with the Holy Imams of the Ahl al-Bayt (‘a) and with the religious leadership by means of meetings, visits, correspondence, listening to their instructions and directives, undergoing the difficulties of journeys to reach them and taking advantage of possible opportunities to meet with them at times of congregational gathering, such as the °ajj season.

The Ahl al-Bayt (‘a) paid much attention to such means of connection; therefore, they used to send letters, use messengers, and write precepts involving general instructions for their Sh¢`ah and followers.

A large number of traditions and texts can be observed focusing on this course and concentrating on using this form and style in order to embody the relationship between the leadership and the people. Other traditions imply that the Ahl al-Bayt (‘a) and their Sh¢`ah used to practice this type of relationship with dedication.

In this respect, there are many reported texts entailing that the acme of °ajj is to meet and visit the Holy Imams (‘a).

Through an authentic chain of authority, Shaykh al-Kulayn¢ has reported Imam Mu¦ammad al-B¡qir (‘a) as saying:

إِنَّمَا أُمِرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوِلاَيَتِهِمْ، وَيَعْرِضُوا عَلَيْنَا نَصْرَهُمْ.

Actually, people have been ordered to come to these stones and circumambulate them and then come to us to show their loyalty to us and offer their support for us.[1]

J¡bir has reported Imam al-B¡qir (‘a) as saying:

تَمَامُ الْحَجِّ لِقَاءُ الإِمَامِ.

The acme of °ajj is to visit the Imam.[2]

Ya¦y¡ ibn Yas¡r has reported that he and his companions once went on °ajj and then visited Imam al-¯¡diq (‘a) who said to them:

حَاجَّ بَيْتِ اللهِ وَزُوَّارَ قَبْرِ نَبِيِّهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَشِيعَةَ آلِ مُحَمَّدٍ، هَنِيئاً لَكُمْ.

O pilgrims of Almighty Allah’s House, visitors of His Prophet’s tomb, and partisans (Sh¢`ah) of Mu¦ammad’s Household, congratulations![3]

Dhar¢¦ al-Mu¦¡rib¢ is reported to have said that he once said to Imam al-¯¡diq (‘a), “In His Book, Almighty Allah has ordered me something and I would like to carry it out.”

1- Shaykh al-Kulayn¢, *al-K¡f¢* 4:549, H. 1.
2- Shaykh al-Kulayn¢, *al-K¡f¢* 4:549, H. 2.
3- Shaykh al-Kulayn¢, *al-K¡f¢* 4:549, H. 3.

“What is it?” the Imam (‘a) asked.

Dhar¢¦ replied, “It is His saying, ‘Then, let them complete the rites prescribed for them, perform their vows, and circumambulate the Ancient House. (22/29)’”

The Imam (‘a) explained:

{ے ے ے} لِقَاءُ الإِمَامِ، {ے ے ے} تِلْكَ الْمَنَاسِكُ.

Completion of the rites is to meet the Imam, and performing of the vows is to do the rituals.

`Abdull¡h ibn Sin¡n said: When I heard this, I came to Imam al-¯¡diq (‘a) and asked him for the interpretation of this holy verse. He (‘a) answered:

{ھ ے ے ے} أَخْذُ الشَّارِبِ وَقَصُّ الأَظَافِرِ وَمَا شَابَهَ ذَلِكَ.

It means to cut some of the hair of your mustache, to trim your nails, and the like.

I said, “May Allah accept me as your ransom! Dhar¢¦ al-Mu¦¡rib¢ has told me that you had interpreted this verse into the meeting of the Imam and the doing of the rituals.”

The Imam (‘a) replied:

صَدَقَ ذَرِيْحٌ وَصَدَقْتَ! إِنَّ لِلْقُرْآنِ ظَاهِراً وَبَاطِناً، وَمَنْ يَحْتَمِلُ مَا يَحْتَمِلُ ذَرِيْحٌ؟

Both Dhar¢¦ and you are truthful. The Qur'in has exoteric and esoteric meanings. Who can comprehend what Dhar¢¦ can?[1]

Imam al-¯¡diq (‘a) is also reported to have said:

إِذَا حَجَّ أَحَدُكُمْ فَلْيَخْتِمْ حَجَّهُ

When you go on ºajj, you must seal it with visiting us,

1- Shaykh al-Kulayn¢, *al-K¡f¢* 4:549, H. 4.

because this is the acme of the °ajj.[1]

بِزِيَارَتِنَا، لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

In addition to these narrations, there are others encouraging visiting the Holy Imams (‘a) during their lifetimes and after their death.

Mu¦ammad ibn Sin¡n has reported on the authority of Mu¦ammad ibn `Al¢ that the Holy Prophet (¥) said to Imam `Al¢ (‘a):

O `Al¢, whoever visits me in my lifetime or after my death or visits you in your lifetime or after your death or visits your two sons in their lifetimes or after their death, I guarantee that I shall save him from the horrors and tribulations of the Day of Resurrection such that I bring him up to my rank.[2]

يَا عَلِيُّ، مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَمَاتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَمَاتِكَ أَوْ زَارَ ابْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَمَاتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخَلِّصَهُ مِنْ أَهْوَالِهَا وَشَدَائِدِهَا حَتَّى أُصَيِّرَهُ مَعِيَ فِي دَرَجَتِي.

Other traditions that are reported from the Ahl al-Bayt (‘a) assert that they are in wait for and in expectation of their Sh¢`ah to visit them.

`Al¢ ibn `Abd al-`Az¢z has reported that he heard Imam al-¯¡diq (‘a) saying:

By Allah I swear, I do love your fragrance and your souls and I love meeting you on your visits to me. I am verily following the religion of

وَاللهِ، إِنِّي لَأُحِبُّ رِيحَكُمْ وَأَرْوَاحَكُمْ وَرُؤْيَتَكُمْ وَزِيَارَتَكُمْ، وَإِنِّي

1- Shaykh al-¯ad£q, *`Ilal al-Shar¡'i`*, pp. 459, S. 221, H. 1.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 10:257, H. 16.

لَعَلَى دِينِ اللهِ وَدِينِ مَلاَئِكَتِهِ؛ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ. أَنَا فِي الْمَدِينَةِ بِمَنْزِلَةِ الشَّعْرَةِ، أَتَقَلْقَلُ حَتَّى أَرَى الرَّجُلَ مِنْكُمْ فَأَسْتَرِيحُ لَهُ.

Allah and of His angels, so help me continue this way by means of piety that you show. In al-Mad¢nah, I live like a hair. I keep on shaking until I see one of you and feel comforted by his presence.[1]

Confirming this course, some traditions indicate that the Ahl al-Bayt (‘a) ordered their followers to wait until they would have an opportunity to meet them in the case where they (i.e. the followers) were in doubt concerning opposing narrations reported to them from their Imams.

In the last part of the famous accepted tradition of `Umar ibn °an¨alah, the Imam (‘a) instructed him saying:

إِذَا كَانَ ذَلِكَ، فَأَرْجِئْهُ حَتَّى تَلْقَى إِمَامَكَ، فَإِنَّ الْوُقُوفَ عِنْدَ الشُّبُهَاتِ خَيْرٌ مِنَ الاقْتِحَامِ فِي الْهَلَكَاتِ.

If such (doubt) takes place, you must suspend it until you meet your Imam. Verily, to stop at dubious matters is better than to engage oneself in matters that bring about perdition.[2]

This is one of the distinctive features of the system that the Ahl al-Bayt (‘a) founded for the virtuous community. Organizations, including the military and the secret service, depend upon the sequence of ranks in their connections with the members of their parties, and political or religious leaders of such organizations hide themselves behind curtains or closed doors. On the other hand, the religious and political leaders in the Ahl al-Bayt’s system insisted on

1- Al-Barq¢, *al-Ma¦¡sin* 1:264, H. 510.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 18:76, H. 1.

direct connections or meetings with the individuals of this community. However, such connection must be made at an appropriate and wide open level within limits imposed for security, unless there is an exceptional situation such as the leader being imprisoned, besieged, or hidden.

Deputy System

The second form of relationship is represented by delegating trustworthy representatives (*wak¢l*) to the various regions in which followers of the Ahl al-Bayt (‘a) live, instructing the followers to refer to these representatives (or deputies) to receive the instructions of the Ahl al-Bayt (‘a) in the case that it is difficult to contact the Holy Imams (‘a) directly. This method was especially employed after the area in which followers lived had expanded.

These deputies (who exercised authority for the Ahl al-Bayt (‘a)) played various roles like updating religious laws, conveying political and social conditions, passing on instructions and ethical advice, collecting authorized funds and duties, solving disputations and conflicts that took place, or undertaking certain missions and duties that were connected to Imamate, such as custody of mortmain (i.e. *waqf*–they supervised the development of property for charitable or religious use) and guardianship of those underage who had no financial supporter. Some of these deputies used to undertake all these missions while others specialized in certain fields.

This system seems to have existed, although restrictedly, in the various ages of the Holy Imams (‘a); however, it manifested itself plainly in the age of Imam al-¯¡diq (‘a) through the famous personalities whom the Imam (‘a) nominated to do various activities—in the field of jurisprudence as well as other fields. This has been

previously discussed in the first chapter under the title '*Issuance of Verdicts*'.

In the age of Imam al-K¡¨im ('a), this system expanded, as is demonstrated by the development of the incident of the *al-W¡qifah* faction[1] whose members had been the deputies

1- *Al-W¡qifah* (literally, those who suspend or cut short) is a faction including those who cut short the Imamate with Imam M£s¡ ibn Ja`far al-K¡¨im ('a) and did not believe in its extension to the following Imams. This name (i.e. *w¡qifah*) might also be given to those who cut short the Imamate with other Imams ('a). However, the general sense of this name refers to those who cut short the Imamate with Imam al-K¡¨im ('a). Although there were many reasons for the emergence of this faction, we will mention only three of them:
(1) They aspired for funds and gains which some deputies who had direct, albeit fairly secret, connections with Imam al-K¡¨im ('a) used to levy. These funds, from *khumus* (a one-fifth tax imposed on profits one time only), were paid by the Sh¢`ah expansively during the age of Imam al-K¡¨im ('a)—a topic that will be discussed in the volume entitled Economic System of the Virtuous Community.
(2) The ample political movement of Imam al-K¡¨im ('a) and the political changes in the `Abb¡sid dynasty at the time H¡r£n al-Rash¢d came to power made many of the individuals of the virtuous community believe that Imam al-K¡¨im ('a) would certainly be the Imam who would 'undertake the Matter' (i.e. he would be the expected Imam whom the Holy Prophet (¥) had predicted to fill the earth with justice), so they lived in a state of waiting and expectation that the Imam would do so. However, the mysterious and surreptitious martyrdom of Imam al-K¡¨im ('a) in prison brought to surface good grounds to believe in such claim.
(3) Imam `Al¢ ibn M£s¡ al-Ri¤¡ ('a), Imam al-K¡¨im's son and heir, had not yet had a male child to succeed him in Imamate, while the Sh¢`ah believe that each Imam must be succeeded by his male child up to the twelfth Imam. Seizing this opportunity, ⇨

of Imam al-K¡¨im (‘a) and seized the funds of the religious levies.

In the ages of the following Imams, the deputy system became so permanent that the general sense of this name ‘*wak¢l*’ came to express the very sense that entails exercising authority on behalf of the Holy Imams (‘a). In the Minor Occultation Age, this name took its perfect form when the Four Emissaries[1] undertook a mission more far-reaching than mere deputies. This mission was the general deputation of the Awaited Imam—may Allah hasten his advent—during the Minor Occultation Age.

A deep investigation of the personalities of these Four Emissaries proves that the basic feature on the strength of which a certain person was designated was complete trustworthiness along with capability to undertake and continue the responsibility. Apart from this quality, a designated nominee had to be foremost in knowledge and social conduct. Some persons who lived at the same time as the Four Emissaries were matchlessly well-known for their knowledge and virtue, as proven by the heritage that they left. One of these is Shaykh Mu¦ammad ibn Ya`q£b al-Kulayn¢ who is considered to be one of the reformists in the early third century. There were also other persons who

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the suspenders of Imamate propagated their false claims. However, Imam Mu¦ammad al-Jaw¡d (‘a) was born a relatively long time after the Imamate of Imam al-Ri¤¡ (‘a). We therefore observe that Imam al-Ri¤¡ (‘a) was able to almost put an end to this faction through his own activities, especially after the birth of Imam al-Jaw¡d (‘a).

1- The Four Emissaries are `Uthm¡n ibn Sa`¢d al-`Umar¢, Ab£-Ja`far Mu¦ammad ibn `Uthm¡n ibn Sa`¢d, Ab£’l-Q¡sim al-°usayn ibn Raw¦ an N£bakht¢, Ab£’l-°asan `Al¢ ibn Mu¦ammad al-Samar¢.

enjoyed prominent positions with the Emissaries who had full trust in them to the extent that these persons were deputed to their offices. Nevertheless, this office was given to those who possessed the highest level of these qualities.

Bringing this fact up, Shaykh al-±£s¢ in his book, *Kit¡b al-Ghaybah*, has reported `Al¢ ibn Bil¡l ibn Mu`¡wiyah al-Muhallab¢ as saying:

> Our mentors said: We had had no doubt at all that if anything happened to Ab£-Ja`far Mu¦ammad ibn `Uthmin al-`Umar¢, none would take his office except Ja`far ibn Mu¦ammad ibn Matt¢l or his father. Ab£-Ja`far used to spend most of his time in Ja`far's house to the extent that he, in the last years of his lifetime, would not eat any food except that which was cooked in the house of Ja`far ibn A¦mad ibn Matt¢l and his father. Hence, our mentors had no doubt at all that if anything happened to Ab£-Ja`far, he would certainly designate Ja`far to the office of deputy. However, when Ab£-Ja`far passed away and Ab£'l-Qisim al-°usayn ibn Raw¦ was chosen for this office, our companions accepted the matter without objection. They then treated the new emissary in the same way they did Ab£-Ja`far. As for Ja`far ibn A¦mad ibn Matt¢l, he put himself at the disposal of Ab£'l-Qisim as he did with Ab£-Ja`far until he passed away.[1]

This narration refers to the aforementioned fact and, at the same time, reveals the supreme level of sincerity and piety that characterized the personalities of Ja`far ibn A¦mad ibn Matt¢l and his father.

1- Shaykh al-±£s¢, *Kit¡b al-Ghaybah*, pp. 223 (Biography of al-°usayn ibn Raw¦); Ab£'l-Q¡sim al-Kh£'¢, *Mu`jam Rij¡l al-°ad¢th* 4:52.

THE INTERNAL RELATIONS OF THE VIRTUOUS COMMUNITY

Organizing the internal relationship of the virtuous community[1] comes second in importance; therefore, the Ahl al-Bayt (‘a) endeavored to establish these relationships on fixed and clear-cut bases. Generally, this aspect is considered an important feature in the organizational framework of any group or community. The only way to perfect the structure of the virtuous community and to build it on clear-cut foundations that are capable of encountering, enduring, and acclimatizing various circumstances is to identify the nature of these relationships and make clear the responsibilities, duties, outcomes, consequences, and form of these relationships.

The Ahl al-Bayt (‘a) did actually themselves identify the content, rights, and form of these relationships, which can be seen in the following points:

Content of the Relationship

The Ahl al-Bayt (‘a) affirmed that the core of the relationship among the individuals of the virtuous community is the relationship of belief in Almighty Allah and in the message of Islam and loyalty to the Ahl al-Bayt (‘a). In other words, this relationship is the same mutual relationship between two faithful believers, as cited by the Holy Qur'¡n:

1- More details about the system of relationships among Muslims and the believers, along with its foundations, bases, regulations, and laws, will be cited in the sixth book of this series. Details of the superstructure of this system will also be cited. Therefore, we will only refer to the general outlines of this system in this chapter.

As for the believing men and the believing women, they are guardians of each other. (9:71)

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However, according to the Ahl al-Bayt's teachings, faith must be perfect—a point that characterizes the virtuous community from other groups and communities. Such perfection can be attained only when belief in the divinely commissioned leadership of the Ahl al-Bayt (ʻa) and loyalty to them in the capacity of their being the leaders of the Muslim nation as designated by Almighty Allah is attached to the belief in Almighty Allah and His Prophet (¥).

In its content, the mutual relationship among the individuals of the virtuous community is not mere faith-based and cordial commitment; rather, it extends to the feelings and emotions in the inner self so that it is characterized by a sense of mutual affection and love for the sake of Almighty Allah and, at the same time, for other believers.

In his book of *al-K¡f¢*, Shaykh al-Kulayn¢ has reported through an authentic chain of authority that Ab£-`Ubaydah al-°adhdh¡' reported Imam al-¯¡diq (ʻa) as saying:

He who loves, hates, and gives for the sake of Allah actually enjoys perfect faith.[1]

مَنْ أَحَبَّ لله، وَ أَبْغَضَ لله، وَ أَعْطَى لله، فَهُوَ كَمَنْ كَمُلَ إِيمَانُهُ.

Sa`¢d al-A`raj has reported Imam al-¯¡diq (ʻa) as saying:

One of the firmest handles of faith is to love, hate, give and withhold exclusively for the sake of Almighty Allah.[2]

مِنْ أَوْثَقِ عُرَى الإِيمَانِ أَنْ تُحِبَّ فِي الله، وَتُبْغِضَ فِي الله، وَتُعْطِيَ فِي الله، وَتَمْنَعَ فِي الله.

Moreover, authentic traditions read that faith and religion

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 11:431, H. 1.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 11:431, H. 2.

are in fact nothing but this love.

In his book of *al-Ma¦¡sin*, al-Barq¢, through an authentic chain of authority, reported that Fu¤ayl ibn Yas¡r asked Imam al-¯¡diq (‘a) whether to love and to hate for Allah’s sake is part of faith.

The Imam (‘a) answered:

وَهَـــلِ الإِيـمَـــانُ إِلاَّ الْـحُبُّ وَالْـكُرْهُ؟

Is true faith anything other than such love and hate?

Then, the Imam (‘a) cited the following Qur'¡nic verse to confirm his words:

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Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. (49:7)[1]

According to another authentic report, Imam al-B¡qir (‘a) states that this love must be based on belief in Almighty Allah, His Prophet (¥), and the Ahl al-Bayt (‘a) and it must also be based on love and fondness for the Ahl al-Bayt (‘a).

Rights of Relationship

The relationship among the individuals of the virtuous community is a relationship of reciprocal rights, responsibilities, obligations, and duties towards one another among the faithful believers in particular and Muslims in

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:435, H. 16; al-Barq¢, *al-Ma¦¡sin* 1:409, H. 930, published by the Ahl al-Bayt World Assembly.

general. These rights can be summed up as follows:

Mutual Support: Imam Ja`far al-¯¡diq (‘a) on the authority of his fathers has reported the Holy Prophet (¥) as saying:

مَنْ سَمِعَ رَجُلاً يُنَادِي يَا لَلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ.

Whoever hears someone calling for the help of Muslims but fails to respond to him, is not actually a Muslim.[1]

Social solidarity: It is obligatory upon each Muslim to conceal the flaws of his brother-in-faith, to meet his needs for food, and to help him in his livelihood.[2]

Ab£-Ba¥¢r has reported Imam al-B¡qir (‘a) as saying:

وَلَئِنْ أَعُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ، أُشْبِعُ جَوْعَتَهُمْ وَأَكْسُو عَوْرَتَهُمْ وَأَكُفُّ وُجُوهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحُجَّ حِجَّةً وَحِجَّةً... حَتَّى إِنْتَهَى إِلَى عَشْرٍ... وَمِثْلَهَا وَمِثْلَهَا... حَتَّى إِنْتَهَى إِلَى سَبْعِينَ.

Verily, if I provide for a Muslim family—satiate their hunger, cover their private parts with clothing, and save them from exposing themselves to others in begging—then this is more favorable for me than going on a ºajj pilgrimage and another ºajj pilgrimage up to ten times and even more up to seventy times.[3]

Al-Kha§§¡b al-K£f¢ and Mu¥`ab ibn `Abdull¡h have

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:108, S. 59, H. 1.

2- Details of the rights of the Muslims over each other will be cited in the coming book, the Economic System of the Virtuous Community.

3- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 6:259-260, S. 2, H. 1.

reported that Sad¢r al-¯ayraf¢ visited Imam al-¯¡diq (‘a) when a group of his companions were with him. The Imam (‘a) said to Sad¢r:

يَا سَدِيرُ، لاَ تَزَالُ شِيعَتُنَا مَرْعِيِّينَ مَحْفُوظِينَ مَسْتُورِينَ مَعْصُومِينَ مَا أَحْسَنُوا النَّظَرَ لأَنْفُسِهِمْ فِيمَا بَيْنَهُمْ وَبَيْنَ خَالِقِهِمْ، وَصَحَّتْ نِيَّاتُهُمْ لأَئِمَّتِهِمْ، وَبَرُّوا إِخْوَانَهُمْ، فَعَطَفُوا عَلَى ضَعِيفِهِمْ، وَتَصَدَّقُوا عَلَى ذَوِي الْفَاقَةِ مِنْهُمْ. إِنَّا لاَ نَأْمُرُ بِظُلْمٍ، وَلَكِنَّا نَأْمُرُكُمْ بِالْوَرَعِ، الْوَرَعِ، الْوَرَعِ، وَالْمُوَاسَاةِ، الْمُوَاسَاةِ لإِخْوَانِكُمْ، فَإِنَّ أَوْلِيَاءَ اللهِ لَمْ يَزَالُوا مُسْتَضْعَفِينَ قَلِيلِينَ مُنْذُ

O Sad¢r, our Sh¢`ah are safeguarded, protected, concealed, and sheltered as long as they have a good feeling about one another in their inner selves, between their Creator and them, and as long as they act with good intention towards their Imams and act sympathetically towards their brethren-in-faith by means of compassion for the weak among them and giving alms to the needy among them. Most surely, we never order you to carry out an unfair matter; rather, we always order you to be pious, be pious, be pious and to treat your brethren-in-faith the same way you treat yourselves. Verily, the true saints of Allah have been always deemed weak and few in number since Almighty Allah created (Prophet) Adam (‘a).[1]

1- Al-Barq¢, *al-Ma¦¡sin* 1:258, H. 492.

خَلَقَ اللهُ آدَمَ.

Special Social Relations: A true faithful believer is required to attend to the affairs of his brother-in-faith when the latter is absent.[1] Further duties have been mentioned in traditions reported from the Ahl al-Bayt (‘a), such as the following:

Ibr¡h¢m ibn `Umar al-Yam¡n¢ has reported Imam al-¯¡diq (‘a) as saying:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لاَ يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلاَ يَرْوَى وَيَعْطِشَ أَخُوهُ، وَلاَ يَكْتَسِيَ وَيَعْرَى أَخُوهُ، فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ! أَحِبَّ لأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ، وَإِذَا إِحْتَجْتَ فَسَلْهُ، وَإِنْ سَأَلَكَ فَأَعْطِهِ، لاَ تَمِلْهُ خَيْراً وَيَمِلُّهُ لَكَ، كُنْ لَهُ ظَهْراً فَإِنَّهُ لَكَ ظَهْرٌ،

The right of one Muslim over another is that he must not eat his full while the other is starving; he must not quench his thirst while the other is thirsty; and he must not dress himself while the other is naked. How great then the right of one Muslim over another! Love for your Muslim brother what you love for yourself. If you need something, you should ask it from him, and if he needs something from you, you should give it to him. Do not deprive him of any good thing lest he deprives you of the same. Be his support, for he is your support. You should defend him when he is absent and visit, respect, and honor him when he is present, because he

1- This is only one of the obligations of the faithful believers towards each other. In the coming book of the System of Relationships, we will thrash out this topic over again, yet with further details.

إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ، وَإِذَا شَهِدَ فَزُرْهُ، وَأَجِلَّهُ وَأَكْرِمْهُ، فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، فَإِنْ كَانَ عَلَيْكَ عَاتِباً فَلاَ تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ فَاحْمِدِ اللّه، وَإِنِ ابْتُلِيَ فَاعْضُدْهُ، وَإِنْ تُمُحِّلَ لَهُ فَأَعِنْهُ، وَإِذَا قَالَ الرَّجُلُ لأَخِيهِ: أُفٍّ، انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوِلاَيَةِ، وَإِذَا قَالَ: أَنْتَ عَدُوِّي، كَفَرَ أَحَدُهُمَا، فَإِذَا اتَّهَمَهُ انْمَاثَ الإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ.

is part of you and you are part of him. If he has words of blame for you, do not leave him before you ask his forgiveness. If he gains something good, then thank Almighty Allah for it, and if a tribulation befalls him, support him. If he is troubled, help him. If one says to one's brother-in-faith, "ugh!" then their friendship has ruptured, and if one says, "You are my enemy!" then one of them has abandoned faith, and if one accuses one's brother-in-faith of something, one's faith will dissolve from one's heart in the same way as salt dissolves in water.[1]

1- Shaykh al-Kulayn¢, *al-K¡f¢* 2:170, H. 5.

Form of the Relationship

This mutual relationship must take a specific form in social and political arenas. For that reason, we can see that the Ahl al-Bayt (‘a) presented a certain natural formula to govern these relationships. This special formula was the authorization of holding special meetings that included the individuals of the virtuous community in particular. Having instructed their followers to hold as many meetings and assemblies as possible, the Ahl al-Bayt (‘a) advised them to dedicate these meetings to discussing various affairs, including both public and private affairs, as well as doctrinal, cultural and social issues.

Mu¦ammad ibn `Al¢ ibn al-°usayn has reported Imam al-¯¡diq (‘a) as asking Fu¤ayl, “Do you regularly gather and mention us?”

Fu¤ayl answered, “Yes, we do.”

The Imam (‘a) commented:

تِلْكَ الْمَجَالِسُ أُحِبُّهَا، فَأَحْيُوا أَمْرَنَا؛ رَحِمَ اللهُ مَنْ أَحْيَا أَمْرَنَا. يَا فُضَيْلُ، مَنْ ذَكَرَنَا أَوْ ذُكِرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنَيْهِ مِثْلُ جَنَاحِ الذُّبَابِ غَفَرَ اللهُ لَهُ ذُنُوبَهُ وَلَوْ كَانَتْ أَكْثَرَ مِنْ

I love these sessions. Enliven matters that pertain to us. May Allah have mercy upon him who revivifies our undertakings! Fu¤ayl, if one mentions us or listens to events we were engaged in and his eyes shed a tear as small as a fly’s wing, Almighty Allah will forgive all his sins even if they were as massive as froth of the seas.[1]

1- Al-°imyar¢ al-Qumm¢, *Qurb al-Isn¡d*, pp. 36, H. 117; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 44:282, H. 14 as quoted ⇨

زَبَـدِ الْـبَـحْرِ.

Maysir is reported to have said that Imam al-B¡qir (‘a), once, asked him, “Do you (i.e. the Sh¢`ah) regularly withdraw together to freely discuss various matters?”

“Yes, we do. I swear it by Allah.” answered Maysir.

The Imam (‘a) commented:

أَمَـا وَاللهِ، لَـوَدِدْتُ أَنِّـي مَـعَكُمْ فِـي بَـعْـضِ تِـلْـكَ الْـمَـوَاطِنِ.

By Allah I swear, I have always wished I were also with you in some of these sessions...[1]

Khaythamah has reported that Imam al-¯¡diq (‘a) said the following to him:

أَبْـلِـغْ مَـوَالِـيَـنَـا الـسَّـلاَمَ وَأَوْصِـهِمْ بِـتَـقْـوَى اللهِ الْـعَـظِـيمِ، وَأَنْ يَـعُـودَ غَـنِـيُّـهُمْ عَـلَـى فَـقِـيـرِهِمْ، وَقَـوِيُّـهُمْ عَـلَـى ضَـعِـيفِـهِمْ، وَأَنْ يَـشْـهَـدَ حَـيُّـهُمْ جَـنَـازَةَ مَـيِّـتِـهِمْ، وَأَنْ يَـتَـلاَقَـوْا فِـي بُـيُـوتِـهِمْ، فَـإِنَّ فِـي لِـقَـاءِ بَـعْـضِـهِمْ بَـعْـضـاً حَـيَـاةً لأَمْـرِنَـا. رَحِمَ اللهُ عَـبْـداً أَحْـيَـا أَمْـرَنَـا.

Convey my compliments to my loyalists and advise them to show reverence to Almighty Allah: the rich among them must help the poor, the powerful must help the weak, those alive must attend the funeral ceremony of the dead, and they must assemble at their homes, for such meetings keep our activities alive. May Allah have mercy upon a servant who keeps our activities alive![2]

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from the previous reference book.

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 12:20, H. 1.

2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 12:21, H. 6.

Shu`ayb al-`Aqarq£f¢ has reported that he heard Imam al-¯¡diq (‘a) saying to his companions:

إِتَّقُوا اَللهَ وَكُونُوا إِخْوَةً بَرَرَةً مُتَحَابِّينَ فِي اللهِ، مُتَوَاصِلِينَ مُتَرَاحِمِينَ. تَزَاوَرُوا وَتَلاَقَوْا وَتَذَاكَرُوا أَمْرَنَا وَأَحْيُوهُ.

Be in awe of Almighty Allah and be devout brethren-in-faith who love each other for the sake of Almighty Allah, meet each other constantly, and have mercy on one another. Always exchange visits, meet each other, mention our affairs, and keep them alive.[1]

It is of note that these meetings were thereafter developed so broadly that they turned into a cultural foundation (as has been cited in a previous chapter) and definite rituals (as will be cited in coming chapters).

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 12:21, H. 9.

EXTERNAL RELATIONS WITH OTHER GROUPS

The identification of the type and nature of relations between a certain group and other external groups and communities is very important. To apply this to the individuals of the virtuous community, it is important to single out the nature of their relations with other groups, including: (a) Muslims in general, (b) enemies of the Ahl al-Bayt (‘a), (c) enemies of the followers of the Ahl al-Bayt (‘a), (d) despotic ruling authorities, and (e) enemies of Islam, including polytheists, Christians, Jews and Dhimmis[1] that were hostile to Islam. The Ahl al-Bayt (‘a) identified the character of the relationships required towards each of these categories.

As a general requirement, the individuals of the virtuous community are instructed to coexist with all Muslims; to cooperate, support, and try to maintain equal terms with them in common affairs related to interests of the Muslim nation and the common doctrines of Islam; to renounce the enemies of Almighty Allah, Islam, and the Ahl al-Bayt (‘a); and to address the hostility of their enemies. At the same time, however, they are required to protect themselves from the vices and aggression of other groups and avoid engaging in intense disputations with them (as will be discussed in the coming book on the *Security System*).

They are also instructed to avoid unjust ruling authorities and refrain from cooperating with them. As for heretic, evil, and wicked people, the Ahl al-Bayt (‘a) instructed their followers to not only boycott them but also resist them under certain conditions and circumstances.

1- Dhimmi is a non-Muslim individual who enjoys protection of the Islamic state.

Regarding their relationship with the general population of Muslims, the Ahl al-Bayt (‘a) confirmed abiding by the principle of coexistence and even taking the initiative to establish good relations based on firm foundations.

According to an authentic tradition, Shaykh al-Kulayn¢ has reported Mu`¡wiyah ibn Wahab to have said that he, once, asked Imam al-¯¡diq (‘a), “What should be the nature of our relations with our people and with those whom we meet?”

The Imam (‘a) answered:

تُؤَدُّونَ الأَمَانَةَ إِلَيْهِمْ، وَتُقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ، وَتَعُودُونَ مَرْضَاهُمْ، وَتَشْهَدُونَ جَنَائِزَهُمْ.

You must safeguard the trusts that they deposit with you, bear witness for or against them, visit the sick among them, and attend their funeral ceremonies.[1]

`Abdull¡h ibn Sin¡n has reported that he heard Imam al-¯¡diq (‘a) saying:

أُوصِيكُمْ بِتَقْوَى اللهِ، وَلاَ تَحْمِلُوا النَّاسَ عَلَى أَكْتَافِكُمْ فَتَذِلُّوا. إِنَّ اللهَ، عَزَّ وَجَلَّ، يَقُولُ فِي كِتَابِهِ: {ﭙ ﭚ ﭛ} عُودُوا مَرْضَاهُمْ، وَاحْضُرُوا جَنَائِزَهُمْ، وَاشْهَدُوا لَهُمْ وَعَلَيْهِمْ، وَصَلُّوا مَعَهُمْ فِي مَسَاجِدِهِمْ حَتَّى يَكُونَ التَّمْيِيزُ وَتَكُونَ الْمُبَايَنَةُ

I instruct you to be God-wary. Do not carry people on your shoulders (i.e. do not abase yourself before others), lest you become humiliated. Verily, Almighty Allah says in His Book, “Speak to people good words. (2:83)” Visit the sick among them, attend their funeral ceremonies, bear witness for and against them, pray with them in their mosques so that both they and you will be distinguished and

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 12:5, H. 1 (Ed. ªl al-Bayt Foundation).

مِنْكُمْ وَمِنْهُمْ.

set apart.[1]

Mu`¡wiyah ibn `Amm¡r has reported Imam al-¯¡diq (‘a) as saying:

وَطِّنْ نَفْسَكَ عَلَى حُسْنِ الصُّحْبَةِ لِمَنْ صَحِبْتَ فِي حُسْنِ خُلُقِكَ، وَكُفَّ لِسَانَكَ وَ أَكْظِمْ غَيْظَكَ وَ أَقِلَّ لَغْوَكَ، وَتَغْرِسُ عَفْوَكَ وَتَسْخُو نَفْسُكَ.

Habituate yourself to excellent company of those who you befriend by demonstrating noble conduct, avoiding useless chat, suppressing your rage, reducing vulgarity, instilling forgivingness, and acting magnanimously.[2]

Regarding the relationship with despotic ruling authorities and their devotees, the Holy Imams of the Ahl al-Bayt (‘a) insisted that their followers not approve of their deeds and not cooperate with them; on the contrary, they insisted that their followers boycott and resist them when they commit excess in acting unjustly.

Through his chain of authority, Shaykh al-Kulayn¢ has reported on the authority of ±al¦ah ibn Zayd that Imam al-¯¡diq (‘a) said:

الْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلاَثَتُهُمْ.

The doer of injustice, his supporter, and those who approve of his act are all three partners in the act of injustice.[3]

`Abdull¡h ibn Sin¡n reported Imam al-¯¡diq (‘a) as saying:

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 12:7, H. 6 (Ed. ªl al-Bayt Foundation).

2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 12:9, H. 2 (Ed. ªl al-Bayt Foundation).

3- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:344, H. 1 (Ed. D¡r I¦y¡' al-Tur¡th).

مَنْ عَذَرَ ظَالِماً بِظُلْمِهِ سَلَّطَ اللهُ عَلَيْهِ مَنْ يَظْلِمُهُ، فَإِنْ دَعَا لَمْ يُسْتَجَبْ لَهُ، وَلَمْ يَأْجِرْهُ اللهُ عَلَى ظُلاَمَتِهِ.

As to anyone who excuses a wrongdoer for his wrong deed, Almighty Allah shall set up over him one who wrongs him. Then, if he prays, his prayers will not be responded to and he will not be compensated for the wrong that has befallen him.[1]

Imam al-¯¡diq (‘a) is also reported as saying:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ، نَادَى مُنَادٍ: أَيْنَ الظَّلَمَةُ وَأَعْوَانُ الظَّلَمَةِ وَأَشْبَاهُ الظَّلَمَةِ، حَتَّى مَنْ بَرَى لَهُمْ قَلَماً وَلاَقَ لَهُمْ دَوَاةً؟ فَيَجْتَمِعُونَ فِي تَابُوتٍ مِنْ حَدِيدٍ ثُمَّ يُرْمَى بِهِمْ فِي جَهَنَّمَ.

On the Day of Resurrection, a caller shall call out, “Where are the wrongdoers, their supporters and their associates, even those who sharpened a pen or filled an inkpot for them?” Then, all these shall be gathered in an iron casket and thrown into the Hellfire.[2]

Regarding relations with the anti-Sh¢`ah (*Naw¡¥ib*) and other enemies of the Ahl al-Bayt (‘a) who perpetrate their hostility either purposefully or by ignoring the existence of the Imams, the Ahl al-Bayt (‘a) instructed their followers to renounce such groups in their hearts while at the same time being courteous to them in order to be saved from their evil and avoid their harm and aggression.

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:345, H. 2 (Ed. D¡r I¦y¡' al-Tur¡th).
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 6:131, H. 16 (Ed. D¡r I¦y¡' al-Tur¡th).

These instructions can be concluded in the traditions that were reported about the principle of *taqiyyah*, which will be cited in the coming book, *Security System of the Virtuous Community*. However, let us cite two traditions only:

Through an authentic chain of authority, al-Barq¢ in his book of *al-Ma¦¡sin* has reported on the authority of Ibn Misk¡n that Imam al-¯¡diq (‘a) said to him:

إِنِّي لأَحْسَبُكَ إِذَا شُتِمَ عَلِيٌّ بَيْنَ يَدَيْكَ لَوْ تَسْتَطِيعُ أَنْ تَأْكُلَ أَنْفَ شَاتِمِهِ لَفَعَلْتَ.

I believe that if `Al¢ (‘a) is insulted in your presence, you would even eat the nose of the insulter if you were able.

Ibn Misk¡n answered, “Yes, I would. May Allah accept me as your ransom! My family and I are such.”

Imam al-¯¡diq (‘a) instructed:

فَلاَ تَفْعَلْ! فَوَالله، لَرُبَّمَا سَمِعْتُ مَنْ يَشْتِمُ عَلِيّاً وَمَا بَيْنِي وَبَيْنَهُ إِلاَّ إِسْطِوَانَةٌ فَأَسْتَتِرُ بِهَا فَإِذَا فَرِغْتُ مِنْ صَلاَتِي فَأَمُرُّ بِهِ فَأُسَلِّمُ عَلَيْهِ وَ أُصَافِحُهُ.

Well, you must not be such! By Allah (I swear), if I hear someone insulting `Al¢ (‘a) while I am beside the column next to him (in a mosque), I will hide myself behind that column and when I finish my prayer, I will pass by, salute, and shake hands with him![1]

Imam al-¯¡diq (‘a) is also reported as saying:

إِتَّقُوا عَلَى دِينِكُمْ، وَاحْجِبُوهُ

Fear for your religion! Conceal it by means of dissimulation. Verily, faithless is he who does

1- Al-Barq¢, *al-Ma¦¡sin* 1:405, H. 917 (Ed. The Ahl al-Bayt World Assembly).

بِالتَّقِيَّةِ، فَإِنَّهُ لاَ إِيمَانَ لِمَنْ لاَ تَقِيَّةَ لَهُ. إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ، وَلَوْ أَنَّ الطَّيْرَ يَعْلَمُ مَا فِي أَجْوَافِ النَّحْلِ مَا بَقِيَ فِيهَا شَيْءٌ إِلاَّ أَكَلَتْهُ. وَلَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَافِكُمْ، أَنَّكُمْ تُحِبُّونَنَا أَهْلَ الْبَيْتِ، لأَكَلُوكُمْ بِأَلْسِنَتِهِمْ وَلَنَحَلُوكُمْ فِي السِّرِّ وَالْعَلاَنِيَةِ. رَحِمَ اللهُ عَبْداً مِنْكُمْ كَانَ عَلَى وِلاَيَتِنَا.

not practice *taqiyyah* (i.e. pious dissimulation). Among people, you (i.e. the Sh¢`ah) are just like bees among birds. Had birds known what there was in the abdomens of bees, they would have devoured them. Likewise, had people known what faith you carry in your hearts concerning your love for us—the Ahl al-Bayt—they would have swallowed you with their tongues and disgraced you overtly and covertly. May Allah have mercy upon a servant from among you who abides by (the terms of) loyalty to us.[1]

Regarding relations with the heretic, *the faithless, and their likes,* the Holy Imams (‘a) instructed their followers to stay away from and resist this category of people. The same applies to atheists, polytheists, and Christians and Jews hostile to Islam.

An authentic tradition that is reported from Ab£-°amzah al-Tham¡l¢ holds that Imam `Al¢ ibn al-°usayn Zayn al-`ªbid¢n (‘a), in a long discourse, said:

إِيَّاكُمْ وَصُحْبَةَ

Beware of befriending those

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:461, S. 24 (*wuj£b al-taqiyyah*), H. 7.

الْعَاصِينَ وَمَعُونَةَ الظَّالِمِينَ وَمُجَاوَرَةَ الْفَاسِقِينَ. إِحْذَرُوا فِتْنَتَهُمْ وَتَبَاعَدُوا مِنْ سَاحَتِهِمْ.

disobedient (to Almighty Allah), helping transgressors, and neighboring the faithless. Be cautious of their seductions and keep yourselves away from their circles.[1]

Imam al-¯¡diq (‘a) reported the Holy Prophet (¥) as saying:

إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالْبِدَعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبَرَاءَةَ مِنْهُمْ، وَأَكْثِرُوا مِنْ سَبِّهِمْ وَالْقَوْلِ فِيهِمْ وَالْوَقِيعَةِ وَبَاهِتُوهُمْ كَيْ لاَ يَطْمَعُوا فِي الْفَسَادِ فِي الإِسْلاَمِ، وَيَحْذَرَهُمُ النَّاسُ، وَلاَ يَتَعَلَّمُوا مِنْ بِدَعِهِمْ، يَكْتُبِ اللهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَيَرْفَعْ لَكُمْ بِهِ الدَّرَجَاتِ فِي الآخِرَةِ.

When you meet the people of dubiety and heresy (who shall come after me), you must openly denounce them. Curse them, condemn them, bring shame on them as much as you can, and denounce them so that they will not persist in corrupting Islam further and people will become wary of them and stop listening to their heresies. If you do so, Almighty Allah will record rewards for you and raise your rank in the Hereafter.[2]

The Holy Imams (‘a) also conveyed to their followers the necessity of staying at the borders of the Islamic state so as to defend it against the invasions of polytheists and anti-Islam militants.

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:203, H. 3.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:508, H. 1.

Mu¦ammad ibn Muslim and Zur¡rah have reported Imam al-B¡qir and Imam al-¯¡diq (‘a) as saying:

الـرَّبَـــــاطُ ثَـلاثَـــــةُ أَيَّـــــامٍ، وَأَكْـثَـــرُهُ أَرْبَـعُـــونَ يَـوْمـــــاً، فَـإِذَا جَـاوَزَ ذَلِـكَ فَـهُـوَ جِهَـادٌ.

Ribi§ (guarding the borders) is three days at least and forty days as a maximum. If it exceeds this period, it is then *jihid*.[1]

In spite of this situation, the Ahl al-Bayt (‘a) granted their followers the opportunity to make use of polytheists, when necessary, in order to take refuge in the territories that are under their domination so as to avoid pursuit and persecution when such territories can grant them security against persecution which Muslim territories cannot.

°amm¡d al-Samand¢ has reported that he said to Imam al-¯¡diq (‘a), “I usually travel to the cities of the polytheists, but some of our companions claim that if I die in these territories, I will be added to the group of their dwellers.”

The Imam (‘a) asked:

يَـا حَمَّـادُ، إِذَا كُـنْـتَ ثَـــمَّ تَـــذْكُرُ أَمْـرَنَـــا وَتَـدْعُـو إِلَـيْـهِ؟

O °amm¡d, do you mention our faith and invite people to it when you are there?

°amm¡d answered affirmatively, so the Imam asked again:

فَـإِذَا كُـنْـتَ فِـــي هَـــذِهِ الْـمُـدُنِ، مُـدُنِ الإِسْـلاَمِ، تَـذْكُـرُ أَمْـرَنَـــا وَتَـــدْعُـو إِلَـيْـهِ؟

When you live in the territories of Muslims, can you mention our faith and invite people to it?

°amm¡d answered negatively.

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:19, H. 1.

The Imam then said:

إِنَّكَ إِذَا مِتَّ ثُمَّ تُحْشَرُ أُمَّةً وَحْدَكَ وَيَسْعَى نُورُكَ بَيْنَ يَدَيْكَ.

So, if you die there, you will be resurrected alone in an independent group and your light will be running before you.[1]

Regarding the relationship with the Dhimmis, the Holy Imams (‘a) persistently instructed their followers to treat this category of people with care, mercy, and justice based on the teachings of Islam.

Mu¦ammad ibn Ab¢-°amzah has reported the following on the authority of a man who had seen Imam `Al¢, the Commander of the Faithful (‘a).

One day, Imam `Al¢ (‘a) saw an old blind man begging, so he asked, “What is this?”

The attendants answered, “O Commander of the Faithful, he is only a Christian!”

Imam `Al¢ (‘a) replied:

إِسْتَعْمَلْتُمُوهُ، حَتَّى إِذَا كَبُرَ وَعَجِزَ مَنَعْتُمُوهُ! أَنْفِقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ.

You exhausted his powers till he became too old to work and then you stopped supporting him! Now, provide him sustenance from the public treasury.[2]

In an earlier chapter (*General Policies*), we have referred to the details of some of these topics and we will refer to others in the following volumes (*Security System and the System of Social Relations*).

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:76, H. 6.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:49, H. 1.

Concerning the main point of this topic, there are three forms of relationships that the virtuous community has with other groups and communities:

First Form: Coexistence, openness, and cooperation. This must be the attitude adopted with Muslims in general and with Dhimmis (With Dhimmis these characteristics must come together with caution against negative reactions).

Second Form: Renunciation along with dissimulation. This attitude is adopted with the persistent and ignorant enemies of the Ahl al-Bayt (‘a) and the enemies of the virtuous community in an attempt to defend the individuals of the virtuous community on the one hand and maintain unity of the Muslim nation on the other.

Third Form: Resistance and renunciation. This approach should be adopted against the atheists, the unjust rulers, and the factions of heresy and deviation.

More light will be shed on this topic in a later volume of this series.

CHAPTER FOUR:
POLITICAL TRENDS AND FOUNDATIONS

1. Prelude

2. Political Trends during the Ages of the Holy Imams (‘a)

3. Political Policies and Foundations

PRELUDE

The policies and starting points in *the general system of the virtuous community* embody the fundamental political and social constituents that make up the political and social framework within which the virtuous community functions and on the basis of which it can adopt a stance in all corresponding events and situations.

Any group that intends to move forward with accurate and purposeful steps that correspond with its faith and slogans and achieve its goals along the path of perfection must first of all adopt general, fixed policies according to which it can move forward and discontinue. It must also adopt a number of fundamental principles to achieve its goals and act according to a criterion which distinguishes true from false features to be adopted for its movement. These fundamental principles are the distinctive features of a certain group or community.

The fundamental principles of the religion of Islam are clearly belief in Almighty Allah and His Oneness; profession of the Holy Prophet Mu¦ammad's message of Islam and Almighty Allah's commands; and belief in the Hereafter and ensuing matters, such as settlement of accounts, judgment, reward, and punishment—which constitute the general doctrinal, intellectual, and ethical basis of a Muslim individual. As a second step, these principles play an independent role in the actions of the Muslim individual.

However, the political and social reality involves details that require more identification and clearer delineation. In such cases, advantages are confused with disadvantages, personal views vary to a great extent, and slogans intertwine, making it critical to pinpoint the political and

social frame—especially when we take into consideration the fact that there are various political parties and factions in Muslim communities—through which accurate positions can be assumed and distinctions be made between true and false views or right and wrong mottos and claims. Each party lays claim to being Muslim, raises slogans of adherence to Islam and attempts to justify its ideas and activities on the basis of texts from the Holy Qur'¡n and Holy Sunnah or on the basis of the supreme interests of Islam.

Under such conditions, the important role of the religious and *political referential authority* surfaces, because he is the most qualified and the most appropriate to specify the actual political attitudes towards secondary issues of both the Muslim nation and the virtuous community. Of course, such an authority must possess the faculty of inference in the fields of jurisprudence and policy, be pious and devout and have political and social experience.

THE GENERAL POLITICAL TRENDS DURING THE AGES OF THE HOLY IMAMS (‘A)

Under this title, we will refer to diverse political trends that existed during the periods of the Holy Imams (‘a) requiring clarification and a clear-cut position.

Power-Seeking Trend

The one and only aim of the power-seeking trend was to come to power in order to gain personal goals, personal profit, esteem, authority, more income and satiation of man’s natural inclination for supremacy, primacy and material desires.

Obvious examples on this trend can be noticed in the mutinous movement of ±al¦ah, Zubayr, and `ª'ishah against Imam `Al¢, the Commander of the Faithful (‘a), in al-Ba¥rah and in the rebellion of the Umayyad and the `Abb¡sid dynasties in general, as well as in some external conflicts against these dynasties, such as the uprisings of `Abdull¡h ibn al-Zubayr,[1] `Abd al-Ra¦m¡n ibn al-Ash`ath,[1]

1- `Abdull¡h ibn al-Zubayr ibn al-`Aww¡m, of the tribe of Quraysh and the clan of Asad, had the *kunyah* (i.e. epithet) Ab£-Bakr, which was the *kunyah* of his maternal grandfather. His mother, Asm¡', the daughter of Ab£-Bakr, emigrated (to al-Mad¢nah) while she was pregnant and gave birth to `Abdull¡h.
He participated in an expedition to Africa with `Abdull¡h ibn Ab¢-Sar¦ and killed the commander of the Roman army; namely, Georges, in AH 64.
Having taken advantage of the public grudge against the Umayyad ruling authorities after the martyrdom of Imam °usayn (‘a) and the event of al-°arrah, `Abdull¡h ibn al-Zubayr declared a mass insurrection in Makkah and the groups of the Khaw¡rij, the ⇨

escapees from al-Mad¢nah, and others joined his revolt. The Umayyad ruling authority sent its forces, under the command of °u¥ayn ibn Numayr al-Sak£n¢, to besiege him in the holy city of Makkah. They struck the Holy Ka`bah with *manjan¢q* (a weapon carrying stony-balls that are thrown on strongholds and fortresses) and burnt it down. These acts infuriated the Muslims and `Abdull¡h ibn al-Zubayr gained more support and aid. At the same time as the situation attained its climax, the royal house declared the death of Yaz¢d ibn Mu`¡wiyah. As a result, pressure on `Abdull¡h ibn al-Zubayr decreased, granting him an opportunity to declare himself the caliph (i.e. ruler; vicegerent of the Holy Prophet (¥)). The peoples of Egypt, °ij¡z, Yemen, Iraq, and Khur¡s¡n (northern Persia) swore allegiance to him, but the people of Sh¡m (currently Syria, Jordan, Lebanon, and Palestine) ho paid homage to Marw¡n ibn al-°akam. `Abdull¡h ibn al-Zubayr declared al-Mad¢nah as the center of his sovereignty and remained in power as caliph until `Abd al-Malik ibn Marw¡n held the leadership of the Umayyad rule. In AH 72, the Umayyad ruler (i.e. `Abd al-Malik) ordered an army, under the command of °ajj¡j ibn Y£suf al-Thaqaf¢, to suppress `Abdull¡h ibn al-Zubayr's revolt, so the latter moved to Makkah, but °ajj¡j followed him there and a war that lasted for six months and seventeen nights flared up in the center of Makkah. This war ended when `Abdull¡h ibn al-Zubayr was killed in AH 73 after his supporters gave him up so terribly and surrendered themselves to °ajj¡j in huge groups, one of which included about ten thousand persons. Among those who left `Abdull¡h and joined °ajj¡j were the sons of °amzah and °ab¢b. As a consequence, °ij¡z came under Umayyad dominion once more. (Quoted from *T¡r¢kh al-±abar¢* 3:360-538 and Dr. `Abd al-Sal¡m al-Tarman¢n¢, *A¦d¡th al-T¡r¢kh al-Isl¡m¢ bi-Tart¢b al-Sin¢n*, Chronological Events of the History of Islam, Events of AH 73.)

1- `Abd al-Ra¦m¡n ibn al-Ash`ath ibn Qays al-Kind¢ belonged to the lineage of the kings of Kindah. The governor of Iraq, °ajj¡j, appointed him as the commander of a military operation against ⇨

the Turkish king Rutab¢l, who ruled the territories beyond Sajist¡n. Hence, `Abd al-Ra¦m¡n invaded some parts of these territories, seized some strongholds, and took over some of the spoils. He then wrote a letter to °ajj¡j informing him of these events and suggesting that he would not enter the lands of Rutab¢l without examining the approaches and exit routes of these lands. However, °ajj¡j accused him of weakness and failure and ordered him to continue the takeover of those lands. `Abd al-Ra¦m¡n, then discussed °ajj¡j's orders with his companions who disapproved of them and agreed on forsaking obedience to °ajj¡j. Hence, they swore allegiance to `Abd al-Ra¦m¡n that they would depose °ajj¡j and throw him out of Iraq. Some of them drew attention to the fact that if they deposed °ajj¡j it would mean opposing `Abd al-Malik ibn Marw¡n because the former was appointed by the latter, so they agreed on deposing `Abd al-Malik, too.

In AH 81, `Abd al-Ra¦m¡n ibn al-Ash`ath entered al-Ba¥rah where all the people, including important personalities like the aged chiefs and the famous reciters of the Holy Qur'¡n, swore allegiance to him in deposing °ajj¡j and `Abd al-Malik ibn Marw¡n. When he was informed, °ajj¡j wrote a letter to `Abd al-Malik informing him about `Abd al-Ra¦m¡n's mutiny and asking for more troops to fight against him.

In Mu¦arram AH 82, the two armies met in a place called *al-Z¡wiyah* where they fought a violent battle. In this clash, `Abd al-Ra¦m¡n ibn al-Ash`ath overcame the troops of the Umayyad ruling authorities, defeating the tribes of Quraysh and Thaq¢f who ran away and joined °ajj¡j. In the last days of Mu¦arram AH 83, the two armies met again to fight, but this time °ajj¡j was the victor. After his defeat, `Abd al-Ra¦m¡n retreated towards K£fah, but °ajj¡j chased him and a battle took place in an area near K£fah called Dayr al-Jam¡jim. In this battle, °ajj¡j overcame him and forced `Abd al-Ra¦m¡n to leave for Ba¥rah. °ajj¡j chased him again and fought against him in a place called Maskan where he defeated him a second time. This new defeat forced `Abd al-Ra¦m¡n to retreat to Sajist¡n and join Rutab¢l.

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and others. Despite variety in the degree of their tendencies and the influence on the goals of these movements, *gaining power was the most important objective of these power-seekers* who took action and gained positions in obedience to this objective. Of course, there were other issues which directed these power-seekers and their supporters to seize the most appropriate opportunity to act.

Chaotic Trend

The second trend, characterized by disorganization, rejected the current political conditions on account of certain policies of the ruling authority that were disapproved of by a certain group or sect for various reasons. One reason was religious or human deterrents when a group or sect was exposed to oppression or persecution. Another reason was excess by the ruling authority in going beyond religious boundaries or criteria according to the belief of a specific group or sect. In addition, personal interests, ignorance, and naivety sometimes played a role in the emergence of such rejection. In short, the general characteristic of this chaotic trend was absence of a clear-cut revolutionary program, since it adopted rejection as the basis of its political movement and searched for points of weakness to strike a chord of conflict

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In AH 85, °ajj¡j wrote a threatening letter to Rutab¢l asking him to arrest and surrender `Abd al-Ra¦m¡n ibn al-Ash`ath to him. Consequently, Rutab¢l arrested `Abd al-Ra¦m¡n and sent him to °ajj¡j. As soon as he had `Abd al-Ra¦m¡n in custody, °ajj¡j executed him and sent his head to `Abd al-Malik ibn Marw¡n. (Quoted from *T¡r¢kh al-±abar¢* 3:624-652 and Dr. `Abd al-Sal¡m al-Tarman¢n¢, *A¦d¡th al-T¡r¢kh al-Isl¡m¢ bi-Tart¢b al-Sin¢n*, Chronological Events of the History of Islam, Events of AH 85.)

with the ruling authority or other political trends.

The best example of a chaotic trend was the Khaw¡rij who seized all opportunities possible to act against the ruling authority, especially when this would cause political conditions to worsen and the rejecting movements to increase.

For instance, the Khaw¡rij raised the slogan of 'Judgment is Allah's alone' against Imam `Al¢ ('a) and against the Umayyad and `Abb¡sid dynasties thereafter.

Giving a general assessment of their political movement Imam `Al¢ ('a) used to describe them and their slogan as follows:

كَلِمَةُ حَقٍّ يُرَادُ بِهَا بَاطِلٌ. نَعَمْ، إِنَّهُ لاَ حُكْمَ إِلاَّ لِلّه، وَلَكِنَّ هَؤُلاَءِ يَقُولُونَ: لاَ إِمْرَةَ إِلاَّ لِلّه. وَإِنَّهُ لاَ بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ.

The sentence is true but what they mean by it is false. It is true that judgment lies with none but Allah, but these people say that the function of governance is only for Allah. The fact is that there is no escape for people from good or bad rulers.[1]

Imam `Al¢ ('a) also prohibited his Sh¢`ah and followers to fight against the Khaw¡rij to the benefit of the Umayyads. He thus said:

لاَ تُقَاتِلُوا الْخَوَارِجَ بَعْدِي،

Do not fight the Khawirij after me, because one who seeks right but does not find it is not like one who

1- *Nahj al-Bal¡ghah*, Sermon No. 40.

فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ كَمَنْ طَلَبَ الْبَاطِلَ فَأَدْرَكَهُ.

seeks wrong and finds it.[1]

He (‘a) predicted that the Khaw¡rij would finally turn into thieves and robbers:

كَلاَّ وَاللهِ، إِنَّهُمْ نُطَفٌ فِي أَصْلاَبِ الرِّجَالِ، وَقَرَارَاتِ النِّسَاءِ، كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ، حَتَّى يَكُونَ آخِرُهُمْ لُصُوصاً سَلاَّبِينَ.

By Allah, no! Not yet. They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them, he would be cut down until the last of them would turn into thieves and robbers.[2]

Other examples of such chaotic trends were the movements of the Qar¡mi§ah (one of the factions of the Khaw¡rij) and the Zinj, some of whom also sought personal interests and tried to make use of general rejection of the ruling authority in order to achieve those interests.

Hypocritical Trend

The third trend was a destructive and hypocritical movement that pretended to abide by Islam and care for its higher interests including intellectual, cultural, and social development, but the spiritual and mental status of the representatives of this trend was far away from all that because they lacked religiousness, faith, and sincerity.

1- *Nahj al-Bal¡ghah*, Sermon No. 61.
2- *Nahj al-Bal¡ghah*, Sermon No. 60.

Their one and only goal was to snare Islam and Muslims and destroy the infrastructure of Muslim society.

Examples of such trends can be seen in the political movements of the *Zan¡diqah* (miscreants), the *Ghul¡t* (exaggerators), the *Naw¡¥ib* (the anti-Sh¢`ah), some dubious Esoteric (*B¡§iniyyah*) movements, and some wicked scholars who tried to trick Muslims through their constant transference (in loyalty) to different political trends or by sneaking into governmental positions.

Despite the gross damage that this trend caused Islam, its movement and existence lacked any real worth. However, offices of the ruling authorities, interest-seeking conflicts, and abhorrent political conditions did this trend a great favor when they allowed it to penetrate and impact the masses. Actually, this trend used to live on the margin of other movements. It make use of their weakness and mistakes, especially during the Umayyad reign. As a result, this trend could not withstand or maintain its independent form and appearance; rather, it continuously changed and took various forms that were colored by the current conditions in both political or intellectual developments.

Reformative Trend

The forth trend was in reaction to the corruption and deviation that was erupting in the Islamic world and among the caliphate (i.e. leadership) and ruling authorities. This trend consistently attempted to resist deviation, reform corruption and openly renounce immoral conditions by calling people towards Almighty Allah and Islam through either the (divinely instructed) method of wisdom and excellent explication, or the method of sacrifice and uprising.

This trend was the closest to the movement of the Ahl al-

Bayt (‘a). However, some inaccurate views have been witnessed in it.

The best example of this trend was the ±¡libite (i.e. descendants of Ab£-±¡lib) and `Alawid (i.e. descendants of Imam `Al¢ (‘a)) movements, such as the movement of Zayd ibn `Al¢, his son Ya¦y¡, and °usayn ibn `Al¢ of Fakhkh (known as ¯¡¦*ib Fakhkh*) as well as the movements of A¦mad ibn °anbal (the founder of the °anbaliyyah jurisprudential school) and many others.

It can be observed that some of those who adopted of this trend won the support of the Holy Imams (‘a) who either expressed their approval or, at least, acknowledged them for the principles upon which they based their movements. Nevertheless, the Holy Imams (‘a) would not contribute personally to such movements in the main and would not instruct their followers to respond to these movements openly. In other cases they did not even permit such movements.

This means that the Holy Imams of the Ahl al-Bayt (‘a) believed in the legal validity of the principles on which these movements were started and expected they would positively impact the Islamic state in general. On the other hand, when these movements were not comprehensive and revolutionary uprisings characterized by good planning, finality and requirements necessary for their success, the Ahl al-Bayt (‘a) deemed it unnecessary to require every individual of the Muslim community to play a role in it.

Revolutionary Trend

The revolutionary trend was based on preferring the most important to the less important of the higher interests of Islam and advantages to disadvantages. Hence, before starting an uprising a comparison was also necessary

between the corrupt and the most corrupt, and enduring the corrupt and rising against it in order to avoid the most corrupt.

A political movement here was not merely the process of raising slogans—even though they were right—or an ill-conceived campaign without knowledge of conditions, context and outcome. Nor was it a genuine and sincere sentimental passion or an expression of the righteous and noble feelings inside man; rather, the Islamic political movement was an assessment of a process of social change towards the best, spiritually and materially, and based on belief in Almighty Allah and on the true and genuine principles and doctrines of Islam. Furthermore, it depended upon a thorough objective investigation of reality and a full trust in Almighty Allah for other-worldly aid, divine support, and capability of assessing the future along with the outcome and consequences.

POLITICAL FOUNDATIONS AND GUIDELINES

The Ahl al-Bayt (‘a) presented the foundations for a political movement aimed at achieving successful, sought after political change. The attitude towards secondary issues and policies could direct the political movement and prepare guidelines for it based on the following starting-points:

[1] Loyalty to the Ahl al-Bayt (‘a)

The foremost fundamental constituent in this political movement is unconditional belief in the (divinely commissioned) leadership, *wil¡yah*, of the Ahl al-Bayt (‘a) as religious and political leadership which includes identifying religious rulings that had been conveyed by the Holy Prophet (¥), identifying befitting attitudes to emerging new and future events, and distinguishing the true from the false.

Absolute loyalty to the Ahl al-Bayt (‘a) and deep love and fondness for them would be considered among the major sources of true guidance and salvation in this world as well as the afterlife. This love is such that a spiritual and sentimental devotion to the Ahl al-Bayt (‘a) naturally evolves bringing about a patterning after their exemplary models of behavior, manners, obedience to Almighty Allah, piety, and high degree of abstinence from all forbidden acts.

From this premise, we can conclude the following:

First: The Ahl al-Bayt (‘a) laid much stress on the role of their divinely commissioned leadership in building the Muslim society and establishing justice and morality. This point has been mentioned in many of their traditions, some of which have been cited previously. The following,

however, is another tradition of the same purport:

±¡riq ibn Shih¡b has reported Imam `Alȼ (‘a) as saying:

الإمَـــــامُ دَلِيـــــلُ
لِـلْقَـاصِدِيـنَ، وَمَـنَـارٌ
لِـلْمُهْتَدِيـنَ، وَسَبِيلٌ
لِـلسَّالِـكِيـنَ، وَشَـمْسٌ
مُشْرِقَـةٌ فِـي قُـلُـوبِ
الْـعَـارِفِيـنَ. وِلاَيَـتُـهُ
سَـــبَبٌ لِـلنَّجَـــاةِ،
وَطَـاعَتُـهُ مُفْتَرَضَـةٌ
فِـي الْـحَيَـاةِ، وَعُدَّةٌ
بَـعْدَ الْـمَمَـاتِ، وَعِزُّ
الْـمُـــــــؤْمِنِيـنَ،
وَشَـــــــــفَـاعَةُ
الْـمُذْنِبِيـنَ، وَنَجَاةُ
الْـمُحِبِّـــيـنَ، وَفَـــوْزُ
الـتَّـابِعِيـنَ، لأَنَّـهَـا
رَأْسُ الإِسْـــــــلاَمِ،
وَكَـمَـــالُ الإِيـمَـــانِ،
وَمَـعْرِفَـــةُ الْـحُـــدُودِ
وَالأَحْكَامِ، وَتَـبْـيِـينُ
الْـحَـــــلاَلِ مِـــــنَ
الْـحَـــرَامِ. فَـهِـــيَ
مَـرْتَـبَـةٌ لاَ يَـنَـالُـهَـا
إِلاَّ مَـنِ إِخْـتَـــارَهُ اللهُ
وَقَـدَّمَـــــــهُ، وَوَلاَّهُ
وَحَـكَّمَهُ. فَـالْـوِلاَيَـــةُ
هِيَ حِفْظُ الـثُّغُـــورِ،

The Imam is the (true) guide of the guidance-seekers, the lantern of the well-guided, the path of those moving towards divinity, and the bright sun in the hearts of the Gnostics. His leadership is a cause of redemption, and obedience to him is imposed (by Allah) in this worldly life and becomes provisions in the life after death. He is the dignity of believers, intercession for the sinful, salvation for the lovers, and triumph for the followers, because he is the head of Islam, the perfection of faith, familiar with regulations and laws, and aware of the distinction between the lawful and unlawful. It is thus a rank that none can attain except those whom Allah has chosen, preferred, and designated for leadership and judgment. *Wiliyah* then entails the defense of borders, management of affairs, and account of the days and months...[1]

1- `All¡mah al-Majlisȼ, *Bi¦¡r al-Anw¡r* 25:169-170, H. 38 as quoted from Rajab al-Barsȼ, *Mash¡riq Anw¡r al-Yaqȼn*.

وَتَـــدْبِـيـرُ الأُمُـــورِ
وَتَـعْـدِيـــدُ الأَيَّـــامِ
وَالـشُّهُورِ.

Ab£-°amzah has reported Imam al-B¡qir (‘a) as saying:

بُـنِـيَ الإِسْلاَمُ عَـلَـــى
خَـمْسٍ: عَـلَـى الـصَّلاَةِ
وَالـزَّكَـاةِ وَالـصَّوْمِ
وَالْـحَجِّ وَالْـوِلاَيَـةِ،
وَلَـمْ يُـنَـادَ بِـشَـيْءٍ
كَـمَـــا نُـــودِيَ
بِـالْـوِلاَيَـةِ.

Islam is based on five things: *¥alit* (performance of obligatory prayer), *zakit* (poor-rate), ¦*ajj* (pilgrimage to the Holy House in Makkah), *¥awm* (observance of fasting), and *wiliyah*. No validation of anything is on the level of the validation of *wiliyah*.[1]

Through an authentic chain of authority, Zur¡rah has reported Imam al-B¡qir (‘a) as saying:

بُـنِـيَ الإِسْلاَمُ عَـلَـــى
خَـمْسَـــةِ أَشْـــيَـاءَ:
عَـلَـــى الـصَّـــلاَةِ
وَالـزَّكَـاةِ وَالْـحَـجِّ
وَالـصَّـــــــــــوْمِ
وَالْـوِلاَيَـةِ.

Islam is based on five things: *¥alit* (performance of obligatory prayer), *zakit* (poor-rate), ¦*ajj* (pilgrimage to the Holy House in Makkah), *¥awm* (observance of fasting), and *wiliyah*.

Zur¡rah asked, “What is the best among these things?”

The Imam (‘a) answered:

الْـوِلاَيَـــةُ أَفْضَـــلُ،
لأَنَّـهَـــا مِفْـتَـــاحُهُنَّ،
وَالْـــــوَالِـي هُـــوَ
الـدَّلِـيـلُ عَـلَـيْـهِنَّ.

The best of them is the *wiliyah*, because it is the key to them, and the *wal¢* (divinely designated leader) is the guide to them.[2]

1- Shaykh al-Kulayn¢, *al-K¡f¢* 2:18, H. 1.
2- Shaykh al-Kulayn¢, *al-K¡f¢* 2:18, H. 5.

According to another authentically reported tradition, Zayd al-Sha¦¦¡m has reported that Imam al-¯¡diq (‘a) said to him:

يَا زَيْدُ، حُبُّنَا إِيمَانٌ وَبُغْضُنَا كُفْرٌ.

O Zayd, to love us is faith and to hate us is disbelief.[1]

They maintained that one who loves them must eventually repent and return to Almighty Allah and the sinful among those who love them would undergo a penalty in this worldly life and chastisement in the grave (*barzakh*) or the hereafter although with final alleviation. We can understand from this counsel that love for the Ahl al-Bayt (‘a) is essential for guidance.

J¡bir has reported the Holy Prophet (¥) as saying:

مَنْ رَزَقَهُ اللهُ حُبَّ الأَئِمَّةِ مِنْ أَهْلِ بَيْتِي فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَالآخِرَةِ، فَلاَ يَشُكَّنَّ أَحَدٌ أَنَّهُ فِي الْجَنَّةِ، فَإِنَّ فِي حُبِّ أَهْلِ بَيْتِي عِشْرِينَ خِصْلَةً: عَشَرَةً فِي الدُّنْيَا وَعَشَرَةً فِي الآخِرَةِ. أَمَّا فِي الدُّنْيَا، فَالزُّهْدُ، وَالْحِرْصُ عَلَى الْعَمَلِ،

He whom Almighty Allah endues with love for the Imams of my Household has in fact gained the benefit of this world and the next world. He must not then doubt Paradise being his final abode. Verily, love for my Household entails twenty features—ten in the life of the world and ten in the hereafter.
The features of this worldly life are: (1) asceticism, (2) aspiration to work, (3) religious abstinence, (4) inclination for worship, (5) repentance before death, (6) pleasure in night worship, (7) absence of envy for that which is possessed by others, (8)

1- Al-Barq¢, *al-Ma¦¡sin* 1:247, H. 464 (Ed. The Ahl al-Bayt World Assembly).

observance of commands and prohibitions of Almighty Allah, (9) aversion for this world, and (10) generosity.

Features on the Day of Resurrection include: (1) the person's Record of Deeds will not be opened for settling his account, (2) he will not be called to weigh his good deeds against his wrongdoings, (3) he will be given his Record of Deeds in his right hand, (4) an acquittal from hellfire will be recorded for him, (5) his face will be brightened, (6) he will be dressed in garments of Paradise, (7) he will be granted the right to intercede for ten individuals of his relatives, (8) Almighty Allah will look at him with mercy, (9) a crown of Paradise will be placed on his head, and (10) he will be allowed to enter Paradise without being called for reckoning. So, blessed be to those who love my Household.[1]

وَالْوَرَعُ فِي الدِّينِ، وَالرَّغْبَةُ فِي الْعِبَادَةِ، وَالتَّوْبَةُ قَبْلَ الْمَوْتِ، وَالنَّشَاطُ فِي قِيَامِ اللَّيْلِ، وَالْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ، وَالْحِفْظُ لأَمْرِ اللهِ وَنَهْيِهِ عَزَّ وَجَلَّ، وَالتَّاسِعَةُ بُغْضُ الدُّنْيَا، وَالْعَاشِرَةُ السَّخَاءُ. وَأَمَّا فِي الآخِرَةِ: فَلاَ يُنْشَرُ لَهُ دِيوَانٌ، وَلاَ يُنْصَبُ لَهُ مِيزَانٌ، وَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَتُكْتَبُ لَهُ بَرَاءَةٌ مِنَ النَّارِ، وَيَبْيَضُّ وَجْهُهُ، وَيُكْسَى مِنْ حُلَلِ الْجَنَّةِ، وَيُشَفَّعُ فِي مِائَةٍ مِنْ أَهْلِ بَيْتِهِ، وَيَنْظُرُ اللهُ إِلَيْهِ بِالرَّحْمَةِ، وَيُتَوَّجُ مِنْ تِيجَانِ الْجَنَّةِ،

1- Al-Daylam¢, *A`l¡m al-D¢n*, pp. 451; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 27:163, H. 14 as quoted from the previous reference book.

وَالْعَاشِرَةُ دُخُولُ الْجَنَّةِ بِغَيْرِ حِسَابٍ. فَطُوبَى لِمُحِبِّ أَهْلِ بَيْتِي.

Imam `Al¢ (‘a) is reported to have said to al-°¡rith al-A`war:

لَيَنْفَعَنَّكَ حُبُّنَا عِنْدَ ثَلاَثٍ: عِنْدَ نُزُولِ مَلَكِ الْمَوْتِ، وَعِنْدَ مُسَائَلَتِكَ فِي قَبْرِكَ، وَعِنْدَ مَوْقِفِكَ بَيْنَ يَدَيِ اللهِ.

Verily, your love for us shall help you in three situations: (1) when the Angel of Death comes to you, (2) at the interrogation in the grave, and (3) when you are standing before Almighty Allah for judgment.[1]

°asan ibn Mu¦ammad ibn al-Fa¤l al-H¡shim¢ has reported on the authority of his father that Imam al-¯¡diq (‘a) said:

إِنَّ حُبَّنَا، أَهْلَ الْبَيْتِ، لَيُنْتَفَعُ بِهِ فِي سَبْعِ مَوَاطِنَ: عِنْدَ اللهِ، وَعِنْدَ الْمَوْتِ، وَعِنْدَ الْقَبْرِ، وَيَوْمَ الْمَحْشَرِ، وَعِنْدَ الْحَوْضِ، وَعِنْدَ الْمِيزَانِ، وَعِنْدَ الصِّرَاطِ.

Verily, love for us—the Ahl al-Bayt—shall be helpful at seven stations: (1) on meeting Almighty Allah, (2) at death, (3) in the grave, (4) on the Day of Assemblage, (5) at the Divine Pond, (6) at the Scale, and (7) on crossing the Discriminating Bridge (sir¡§).[2]

Third: The Ahl al-Bayt (‘a) also affirmed that true

1- Al-Daylam¢, *A`l¡m al-D¢n*, pp. 461; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 27:164, H. 14 as quoted from the previous reference book.
2- Al-Barq¢, *al-Ma¦¡sin* 1:250, H. 471; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 27:158, H. 4 as quoted from the previous reference book.

patronage to them is in fact abiding by their course, keeping on the path of piety and religiousness, and exerting all possible effort to apply religious laws to one's life. Accordingly, a true Sh¢`ite is one who practices struggle with the carnal self. The Ahl al-Bayt (‘a) asserted that actual application of one's love for them and true loyalty to them is manifest in patterning one's behavior and conduct after them.

In this respect, Imam al-B¡qir (‘a) declared:

مَا شِيعَتُنَا إلاَّ مَنِ إتَّقَى َاللهَ وَأَطَاعَهُ، وَمَا كَانُوا يُعْرَفُونَ إلاَّ بِالتَّوَاضُعِ وَالتَّخَشُّعِ وَأَدَاءِ الأَمَانَةِ وَكَثْرَةِ ذِكْرِ اللهِ.

Our Sh¢`ah include only those who fear and obey Allah. They must be characterized by modesty, submission, fulfillment of trusts, and abundant remembrance Allah...[1]

Imam al-¯¡diq (‘a) is reported to have said:

1- Shaykh al-Kulayn¢, *al-K¡f¢* 2:74, H. 3.

شِيعَتُنَا أَهْلُ الْوَرَعِ وَالإِجْتِهَادِ وَأَهْلُ الْوَفَاءِ وَالأَمَانَةِ وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ؛ أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ، الْقَائِمُونَ اللَّيْلَ الصَّائِمُونَ النَّهَارَ، يُزَكُّونَ أَمْوَالَهُمْ وَيَحِجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Sh¢`ah are the people of piety, diligence, loyalty and honesty. They are also the people of asceticism and worship. They offer fifty-one units of prayer in a single day and night. They pass their nights in worship and their days in fasting. They purify their wealth, perform the pilgrimage to the House of God, and refrain from committing any forbidden act.[1]

Imam `Al¢ (‘a) has defined the Sh¢`ah as follows:

شِيعَتُنَا الْمُتَبَاذِلُونَ فِي وِلاَيَتِنَا، الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الْمُتَزَاوِرُونَ فِي إِحْيَاءِ أَمْرِنَا، الَّذِينَ إِذَا غَضِبُوا لَمْ يَظْلِمُوا، وَإِذَا رَضُوا لَمْ يُسْرِفُوا، بَرَكَةٌ عَلَى مَنْ

Our Sh¢`ah include only those who meet the needs of each other for the sake of their loyalty to our leadership, love each other for the sake of our pleasure, and exchange visits for the sake of proclaiming our affairs. They do not oppress when they are enraged and do not exaggerate when they are pleased. They are a blessing for their neighbors and tranquility for their associates.[2]

1- Shaykh al-¯ad£q, *¯if¡t al-Sh¢`ah*, pp. 2; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:167, H. 33 as quoted from the previous reference book.

2- Shaykh al-Kulayn¢, *al-K¡f¢* 2:236-7, H. 24; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:190, H. 46 as quoted from the ⇨

جَـا وَرَهُمْ ، سِلْمٌ لِـمَنْ
خَـا لَـطُوا .

Fourth: In addition to the belief in Almighty Allah, the message of Islam, the Hereafter, the Qur'¡n, and the Ka`bah, love for the Ahl al-Bayt (‘a) and loyalty to them represents one of the major pivots on which all Muslims agree unanimously because the Holy Qur'¡n has affirmed their purity and the obligation of bearing love for them and keeping good relations with them, saying:

Say: I do not ask of you any reward for it but love for my near relatives. (42:23) پ پ پ ٹ ٹ ٹ ٹ

In conclusion, love for and loyalty to the Ahl al-Bayt (‘a) is one of the basic features of Islamic unity and the firm link between the virtuous community and the other individuals of the Muslim nation.

On account of the Ahl al-Bayt’s tireless efforts to establish this course, the Muslim nation now unanimously agrees on love for the Ahl al-Bayt (‘a) in spite of multiple attempts exerted throughout history to confront them, draw Muslims away from them, and separate their followers from them.

[2] Renunciation of the Enemies of Allah and the Enemies of the Ahl al-Bayt (‘a)

Another aspect of the political process outlined by the Ahl al-Bayt (‘a) is that it is not sufficient only to identify the political trend, show loyalty and love for the Ahl al-Bayt (‘a) and believe in their divinely designated leadership; rather, it is necessary in addition to abide by the course and policy of renouncing the enemies of Almighty Allah, Islam, and

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previous reference book.

the Ahl al-Bayt (‘a).

Anchored in this fact, the Ahl al-Bayt (‘a) are known for their animosity towards wrongdoers, forbidding any sort of cooperation with them and resisting them through various means and methods uninfluenced by personal benefit and restricted interests. This political profile sketches out the nature of the relationship of the virtuous community with repressive and deviant ruling regimes and is represented through two main trends:

The **First Trend** is civil opposition, which denotes the minimum political attitude against such ruling regimes.

The **Second Trend** is religiously supported war (*jih¡d*) in which various political, propagative, and military activities are carried out characterized by readiness for self-sacrifice and martyrdom.

Choosing one of these two trends depends on (1) the actual identification of the circumstances and capabilities of the virtuous community, (2) the identification of the scope of deviation and injustice that is being practiced by the ruling authorities towards the people and Islam, and (3) the extent of the impact and change that can be made by this activity on the actuality of the Muslim nation.

The political position of renouncing the enemies of the Ahl al-Bayt (‘a) is based on the principle that to hate and provoke the hostility of the Ahl al-Bayt (‘a) is unbelief (*kufr*), because it is in evident opposition to the Holy Qur'¡n that has openly stated this reality. There are many traditions that show hatred of the Ahl al-Bayt (‘a) is *kufr*.

[3] Equilibrium in Interests and Priorities

As directed by the Ahl al-Bayt (‘a), a true political movement must be according to a precise hierarchy of

priorities,[1] i.e., the interest of the Muslim nation and Islamic faith must always precede the private interests and advantages of the virtuous community in particular and all private interests in general.

This political trend signifies one aspect of *taqiyyah* in the approach of the Ahl al-Bayt (‘a) where it means to give up some personal practices and advantages in order to save the general interests and unity of Muslims such that these activities be restricted and given the shape of higher interests to avoid the total suppression and damage of the nation. This will be demonstrated in the volume dealing with the security system of the virtuous community where the issue of *taqiyyah* will be further discussed.

This sort of conduct was a unique phenomenon in the history of the virtuous community from the beginning of the period of Islam after the Holy Prophet (¥), as is inferred from Imam `Al¢’s posture towards the three caliphs because, although he knew he was the rightful holder of leadership of the Islamic state (a fact that he stated openly in his famous sermon called *al-Shaqshaqiyyah* (No. 3 in *Nahj al-Bal¡ghah*) as well as on other occasions), he abided by this political trend which he himself explained on many occasions, including the following:

وَ وَاللهِ، لأُسَلِّمَنَّ مَا سَلِمَتْ أُمُورُ الْمُسْلِمِينَ وَلَمْ يَكُنْ فِيهَا جَوْرٌ إلاَّ

By Allah, so long as the affairs of Muslims remain intact and there is no oppression perpetrated

1- A list of priorities has been displayed and discussed in the second book of this series and also in our book entitled ‘*al-wi¦dah al-isl¡miyyah min man¨£r al-thaqalayn,* (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'¡n and the Ahl al-Bayt (‘a)).’

except upon me, I shall keep quiet.[1] عَلَيَّ خَاصَّةً .

In addition, it can be observed that Imam `Al¢ (‘a) corresponded with the general political movements of the three caliphs and would advise and support them for the sake of the general interests of Muslims.

The same applies to the state of affairs of Imam °asan (‘a) in connection with Mu`¡wiyah when he signed a truce in order to maintain the power of the Islamic state and save the blood of Muslims, especially the virtuous among them, from being shed and also to maintain the survival of the virtuous community.

At the same time, many of Imam °asan’s elite companions insisted that he renounce such a truce and enter armed confrontation with Mu`¡wiyah that would lead to martyrdom. This position was later taken by his brother, Imam °usayn (‘a), not with Mu`¡wiyah but in his conflict with Yaz¢d due to various changes in the circumstances.

The impact of this third political trend can be also discerned in the conduct of the other Holy Imams (‘a), such as al-¯¡diq, al-K¡¨im, and al-Ri¤¡—peace be upon them—who had sufficient opportunities to ignite expansive revolutions against the deviant rulers but refrained from such acts because of the higher interests of Islam taking priority over their private interests and a thorough comprehension of the current political situation.

The same trend also applied to leading scholars of the Ahl al-Bayt (‘a), especially in the current age, shown in the positions taken by Sh¢`ite religious scholars towards the Ottoman Empire when it was exposed to the crusades of the

1- *Nahj al-Bal¡ghah*, Sermon No. 74.

West and their standpoints on present issues of the Muslim world. Under such conditions, the followers of the Ahl al-Bayt (‘a) stood along with other Muslims to defend the Ottoman empire which had itself treated the Sh¢`ah unjustly and been deviant in many of its practices and laws. The one and only reason for such support was that this empire raised the slogan of Islam and represented the Muslim Nation against the opponents of Islam.

[4] Unity of the Muslim Society

The next principle on which the political trend of the Ahl al-Bayt (‘a) is founded is the maintenance of the structure of Muslim society and the firm social ties that must increase among Muslims, such as mutual love, affection and respect which contribute to the unity of Muslims and create strong alliances among the individuals of the Muslim nation.

The features of this unchangeable political trend can be traced in the narrations that are reported from the Ahl al-Bayt (‘a) emphasizing the need of this aspect in their political and social movement as a whole.

It is possible to make out the points indicating this trend in the following instructions of the Ahl al-Bayt (‘a):

(1) The virtuous community is required to coexist and interact with the other Muslims in a broad and perfective unity and is not permitted to live in isolation within Muslim society because the individuals of the virtuous community are in constant need of exchanging services with others.

In *U¥£l al-K¡f¢*, Shaykh al-Kulayn¢ has reported through an authenticated chain of authority that Mur¡zim reported Imam al-¯¡diq (‘a) as saying:

إِنَّـهُ لاَ بُـدَّ لَـكُمْ مِــنَ

Verily, you cannot escape dealing with people. No one can

dispense with others throughout their lifetime since people are in an indispensable need of each other.[1]

النَّاسِ. إِنَّ أَحَداً لاَ يَسْتَغْنِي عَنِ النَّاسِ حَيَاتَهُ، وَالنَّاسُ لاَ بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

°udhayfah ibn Man¥£r has reported that he heard Imam al-¯¡diq (‘a) saying:

Whoever refrains from reaching out to help others will have surely stopped one hand (his own) from helping others, while many hands will refrain from reaching out to him.[2]

مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكُفُّ عَنْهُمْ يَداً وَاحِدَةً وَيَكُفُّونَ عَنْهُ أَيْدِياً كَثِيرَةً.

According to this fact, one of the basic approaches of the enemies in the course of opposing the virtuous community was their attempt to isolate this community from Muslim society.[3]

(2) The Ahl al-Bayt (‘a) stressed abiding by the manners of good association as prescribed by Islam in order to strengthen the pillars of Muslim society and their social ties by visiting the sick, attending funeral ceremonies, and paying attention to sentimental and emotional aspects of life.

Hush¡m al-Kind¢ has reported that he heard Imam al-¯¡diq (‘a) say:

Avoid committing any act due to which we may be disgraced. Verily,

إِيَّاكُمْ أَنْ تَعْمَلُوا

1- Shaykh al-Kulayn¢, *U¥£l al-K¡f¢* 2:635, H. 1.
2- Shaykh al-Kulayn¢, *al-K¡f¢* 2:643, H. 6.
3- This point has been discussed in the previous discussion of treating psychological pressures.

عَمَلاً نُعَيَّرُ بِهِ! فَإِنَّ وَلَدَ السُّوءِ يُعَيَّرُ وَالِدُهُ بِعَمَلِهِ. كُونُوا لِمَنِ إِنْقَطَعْتُمْ إِلَيْهِ زَيْناً، وَلاَ تَكُونُوا شَيْناً. صَلُّوا فِي عَشَائِرِهِمْ، وَعُودُوا مَرْضَاهُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَلاَ يَسْبِقُوكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ، فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ. وَاللهِ، مَا عُبِدَ اللهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخِبْءِ... التَّقِيَّةِ.

an immoral son brings disgrace to his father because of his deeds. Be good for the sake of those to whom you devotedly belong and do not be bad examples against them. Build good relationships with them, visit their sick, attend their funeral ceremonies, and let them not precede you in performing any act of decency because you are worthier than them in such acts. By Allah I swear, Almighty Allah has never been worshipped through a matter more appreciated by Him than concealment—dissimulation (*taqiyyah*).[1]

(3) The Ahl al-Bayt (‘a) instructed their followers through a set of rules and regulations determined for social relations to be committed to pledges, covenants, and commercial contracts that they concluded with other Muslims so that these commitments would act as solid ethical and legal bases for their relations with others.

Imam `Al¢ (‘a) is reported to have said:

إِنَّ الْعُهُودَ قَلاَئِدُ فِي الأَعْنَاقِ إِلَى يَوْمِ الْقِيَامَةِ؛

Verily, pledges are necklaces worn around the neck up to the Day of Resurrection. Therefore, whoever fulfills their pledges will gain proximity

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:471.

فَمَنْ وَصَلَهَا وَصَلَهُ اللّه، وَمَنْ نَقَضَهَا خَذَلَهُ اللّه، وَمَنِ اسْتَخَفَّ بِهَا خَاصَمَتْهُ إِلَى الَّذِي أَكَّدَهَا وَأَخَذَ خَلْقَهُ بِحِفْظِهَا.

with Almighty Allah, whoever breaches them will be rejected by Him and if one underestimates their importance, a suit shall be brought against him before the One Who has affirmed the fulfillment of pledges and commanded His creatures to adhere to them.[1]

Imam `Al¢ (‘a) is also reported to have said:

لاَ تَغْدُرَنَّ بِعَهْدِكَ، وَلاَ تَخْفَرَنَّ ذِمَّتَكَ، وَلاَ تَخْتِلْ عَدُوَّكَ، فَقَدْ جَعَلَ اللّه سُبْحَانَهُ عَهْدَهُ وَذِمَّتَهُ أَمْناً لَهُ.

Never breach your pledges, never violate your obligations, and never trick your enemy (by violating your covenant with him) because Almighty Allah has made the pledge and promise to him (i.e. the enemy) as a security for him.[2]

He (‘a) is also reported to have said:

غِشُّ الصَّدِيقِ وَالْغَدْرُ بِالْمَوَاثِيقِ مِنْ خِيَانَةِ الْعَهْدِ.

Among the examples of breach of pledge are to cheat one’s friend and to break one’s covenant.[3]

(4) The Ahl al-Bayt (‘a) urged their followers to maintain high standards of conduct among people at both individual and collective levels so that they would become leading examples for the people and leave an estimable impact on them in the fields of guidance and concord. In this respect, Shaykh al-Kulayn¢ has reported through an authentic chain

1- Al-ªmud¢, *Ghurar al-°ikam* 9:274.
2- Al-ªmud¢, *Ghurar al-°ikam* 85:218.
3- Al-ªmud¢, *Ghurar al-°ikam* 57:37.

of authority that ¯afw¡n ibn Ya¦y¡ reported Ab£-Us¡mah Zayd al-Sha¦¦¡m as saying that Imam al-¯¡diq (‘a) said to him:

إقْرَأ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِي السَّلاَمَ وَأُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ وَالْوَرَعَ فِي دِينِكُمْ وَالإجْتِهَادَ لِلّه وَصِدْقَ الْحَدِيثِ وَأَدَاءَ الأَمَانَةِ وَطُولَ السُّجُودِ وَحُسْنَ الْجِوَارِ، فَبِهَذَا جَاءَ مُحَمَّدٌ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ. أَدُّوا الأَمَانَةَ إِلَى مَنِ ائْتَمَنَكُمْ عَلَيْهَا بَرّاً أَوْ فَاجِراً، فَإِنَّ رَسُولَ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ وَالْمَخِيطِ. صِلُوا عَشَائِرَكُمْ وَاشْهَدُوا جَنَائِزَهُمْ وَعُودُوا مَرْضَاهُمْ وَأَدُّوا حُقُوقَهُمْ، فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرِعَ فِي دِينِهِ وَصَدَقَ الْحَدِيثَ وَأَدَّى الأَمَانَةَ وَحَسُنَ خُلُقُهُ مَعَ النَّاسِ قِيلَ: هَذَا جَعْفَرِيٌّ.

Deliver my greetings to anyone you regard as obeying me and following my orders: I advise you to fear Almighty Allah, act piously in the affairs of your religion, work painstakingly for Almighty Allah, be honest in your speech, fulfill your trusts, prostrate yourselves before Almighty Allah for considerable periods, and observe good neighborhood. Verily, these are matters with which the Prophet Mu¦ammad (¥) came. You should return to their owners that with which you were entrusted, be the owners righteous or dissolute. The Messenger of Allah (¥) would order his followers to return items of safekeeping even if it had only been a needle and thread. Build good relationships with your clans, present yourselves at their funeral processions, visit the sick among them, and fulfill your duties towards them. Verily, if one of you shows piety in his religious affairs, only speaks the truth, and behaves politely with others, they will refer to him as belonging to Ja`far and they will say that this is the way Ja`far educates his followers. This will please me and fill me with delight. If one does the opposite, it is I who will be defamed and offended, since people will say that

فَيُسِرُّنِي ذَلِكَ وَيُدْخِلُ عَلَيَّ مِنْهُ السُّرُورَ. وَقِيلَ: هَذَا أَدَبُ جَعْفَرٍ. وَإِذَا كَانَ عَلَى غَيْرِ ذَلِكَ دَخَلَ عَلَيَّ بَلاَؤُهُ وَعَارُهُ وَقِيلَ: هَذَا أَدَبُ جَعْفَرٍ. فَوَاللهِ لَحَدَّثَنِي أَبِي، عَلَيْهِ السَّلاَمُ، أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ، عَلَيْهِ السَّلاَمُ، فَيَكُونُ زَيْنَهَا؛ آدَاهُمْ لِلأَمَانَةِ وَأَقْضَاهُمْ لِلْحُقُوقِ وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ. تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلاَنٍ؟ إِنَّهُ لآدَانَا لِلأَمَانَةِ وَأَصْدَقُنَا لِلْحَدِيثِ.

Ja`far has educated his followers with these ill manners. I swear by Allah that my father (‘a) told me that a Sh¢`ite in a clan would be the best of that clan’s individuals, the most trustworthy, the most observant of their rights, and the most honest. The other individuals of that clan would always keep their wills and trusts with him, and when they are asked about him, they will answer that he was unmatched among them, since he was the most trustworthy and the most honest.[1]

°ab¢b al-Khath`am¢ has reported that he heard Imam al-¯¡diq (‘a) saying:

عَلَيْكُمْ بِالْوَرَعِ وَالاِجْتِهَادِ، وَاشْهَدُوا

Adhere (all of you) to abstinence (from acts of disobedience to Almighty Allah) and piety, attend funeral ceremonies, visit the sick,

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 8:398 H. 2.

present yourselves in the mosques with your people, and desire for others whatever you desire for yourselves. Is it not shameful to one of you when a neighbor observes your right but you do not observe his?[1]

جَنَائِزَهُمْ وَعُودُوا مَرْضَاهُمْ، وَاحْضُرُوا مَعَ قَوْمِكُمْ مَسَاجِدَكُمْ، وَأَحِبُّوا لِلنَّاسِ مَا تُحِبُّونَ لِأَنْفُسِكُمْ. أَمَا يَسْتَحِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارُهُ حَقَّهُ وَلاَ يَعْرِفَ حَقَّ جَارِهِ؟

We conclude that the policy of maintaining Islamic unity signifies an unchangeable and major principle in the political trend of the virtuous community.

[5] The Role of the Nation in Political Change

The **fifth** principle on which the political trend of the Ahl al-Bayt (‘a) is founded is their assertion that the Muslim nation must play a considerable role in the process of changing political conditions, either by acting directly or contributing to create a process of change or by monitoring and observing the progress of this process, its outcome and results. To summarize this approach, the Ahl al-Bayt (‘a) believe that the nation is the tool of the process of change; therefore, it is necessary to mobilize and change the public psychologically and spiritually so that they become capable of bringing about that change. At the same time, the nation is both the subject and the object of that process of change, and the sought objective of this process is to guide people towards Almighty Allah and the right path which leads

1- Shaykh al-Kulayn¢, *al-K¡f¢* 2:635, H. 3.

certainly to attainment of divine perfection.

An investigation of the following points gives us a clear understanding of this view:

(1) The concept of the Holy Imams of the Ahl al-Bayt (‘a) about the leadership of Muslims is that Imamate is a divinely designated position, in the sense that an Imam is assigned on the strength of a nomination made by the Holy Prophet or the preceding Imam. Notwithstanding, we find that in actual practice the Ahl al-Bayt (‘a)—after having been removed from this divinely designated position because of political circumstances that Muslims encountered immediately after the Holy Prophet’s demise—emphasized the people’s role in the processes of political change.

It is evident that Imam `Al¢ (‘a) became Caliph as the result of a direct election of Muslims living in al-Mad¢nah, while Ab£-Bakr claimed the position as a result of election by some people who held a (private) meeting at *saq¢fah* of Ban£-S¡`idah, `Umar held the position due to direct nomination by one person—Ab£-Bakr, and `Uthm¡n came to the position as a result of the vote of four persons out of six persons that `Umar had named to choose the following caliph (without requesting the opinion of other Muslims on the issue).[1]

1- In this section, we do not intend to discuss whether these restricted elections were right or unjustified; rather, we only want to refer to the point that Imam `Al¢ (‘a) himself had not agreed to hold the position of caliphate without direct election by the people. Referring to this election, Imam `Al¢ (‘a) says in his famous sermon known as *al-Shaqshaqiyyah*:

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The same thing applies to the rulers of the Umayyad and `Abb¡sid dynasties who totally deprived the nation of its role in a direct election or even consultation.

All this took place against explicit divine wording (*na¥¥*) and in spite of the slogan that was raised by the followers of the School of Consultation (*sh£r¡*). Apparently, this slogan lacked any substance and was raised just to revoke the divine and Prophetic texts on designating Imam `Al¢ and his descendants (‘a) as the leaders of the Muslim nation.

It is also clear that the Holy Imams of the Ahl al-Bayt (‘a) in general political situations used to take the public view into consideration, as shown in Imam `Al¢’s stance to the question of arbitration immediately after the ¯iff¢n War even though he had originally not supported the validity of this situation. Nevertheless, the Imam (‘a) based his stance on the general viewpoint of his army and declared it after

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فَمَا رَاعَنِي إلاَّ وَالنَّاسُ إلَيَّ كَعُرْفِ الضَّبُعِ، يَنْثَالُونَ عَلَيَّ مِنْ كُلِّ جَانِب، حَتَّى لَقَدْ وُطِيءَ الحَسَنَانِ، وَشُقَّ عِطْفَايَ، مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الغَنَمِ. فَلَمَّا نَهَضْتُ بِالأَمْرِ نَكَثَتْ طَائِفَةٌ، وَمَرَقَتْ أُخْرَى، وَقَسَطَ آخَرُونَ.

At that moment, nothing took me by surprise like the crowd of people rushing towards me. They advanced towards me from every side like the mane of the hyena so much so that °asan and °usayn were getting crushed and both shoulders of my garment were torn. They collected around me like a herd of sheep and goats. When I took up the reins of government, one party broke away and another turned disobedient while the rest began acting wrongfully…

discussion with the Khaw¡rij.[1]

The same thing can be said about Imam °asan's truce with Mu`¡wiyah and Imam °usayn's open rejection of Yaz¢d's demands after being certain that the people of Iraq unanimously agreed with him in this matter.

(2) The Ahl al-Bayt (‘a) adopted a policy that admitted multiple political parties and opposition even if those parties were in the wrong and lacked any legal or actual justification. This policy was obvious in the general setting of Imam `Al¢ (‘a) who did not take any suppressive procedures against his political opponents as long as they did not use a weapon or power to face him politically. The most obvious example of this policy was Imam `Al¢'s attitude towards the mutinous movements of ±al¦ah and al-Zubayr and of the Khaw¡rij after the issue of arbitration—when they isolated themselves from the Muslim community and refrained from carrying out their general duties towards society—as well as many other persons who objected to the Imam's policy of allowing various sorts of opposing political activities.

(3) As has been discussed in the first chapter of this book, the Ahl al-Bayt (‘a) established an exclusive method of choosing a judge or a referential authority in the issue of issuing religious verdicts. This method then developed into the system of religious referential authority (*marji`iyyah*) by which a religious authority was elected by the people through natural and direct voting for a nominee that met the

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1- In *Nahj al-Bal¡ghah*, Sermon No. 127, Imam `Al¢ (‘a) says: Your own group unanimously suggested the names of these two men and we took the pledge from them that they would not exceed the Qur'¡n but they deviated from it and abandoned the right way although both of them were conversant with it…

requirements of the office. In this system too, the two processes of electing the most qualified person and the people getting to know him grew in the nation so gradually that it became the norm in all issues.

The same method is applied while choosing a deputy of the referential authority—a method that takes form by means of gradual approval of the people, familiarity with and consent for that person.

(4) The Ahl al-Bayt (‘a) paid very special attention to the weak, poor, and needy Muslims in general, as well as the lower class of the Muslim society, such as non-Arabs, slaves, and others who later on represented the vast majority of the Muslim community. The Ahl al-Bayt (‘a) were famed for taking good care of these social classes and depending on them such that some individuals of (the tribe of) Quraysh protested against Imam `Al¢’s manners towards the non-Arab Muslims who they used to call ‘the red-faced’, as mentioned in their famous complaint to Imam `Al¢ (‘a), “Those red-faced ones preoccupy you more than we do.”

The majority of the Muslim community, these lower-classed people, bore much love for the Ahl al-Bayt (‘a) as a natural result of the care that was shown for them.

This extraordinary attention and care for these classes can be observed in the following section of Imam `Al¢’s famous *Epistle to M¡lik al-Ashtar*, the governor of Egypt*:*

Beware! Fear Allah when dealing with the lower classes of the poor who have none to sponsor them, who are forlorn, indigent, and helpless and are greatly torn in mind—victims to the vicissitudes of time. Among them, there are some who do not question their	اَللهَ اللهَ فِي الطَّبَقَةِ السُّفْلَى مِنَ الَّذِينَ لاَ حِيلَةَ لَهُمْ وَالْمَسَاكِينِ وَالْمُحْتَاجِينَ وَأَهْلِ الْبُؤْسَى

lot in life and who in spite of their misery, do not go about begging. For God's sake, safeguard their rights; for upon you rests the responsibility of protection. Assign for their benefit a portion of the state treasury, wherever they may be, whether close at hand or far from you. The rights of the two should be equal in your eyes. Do not let any preoccupations cause you to forget them, for no excuse whatsoever for the disregard of their rights will be acceptable to God. Do not treat their interests to be of less importance than your own, never put them outside the scope of your important considerations, and note those who look down upon them and of whose condition they keep you in ignorance.[1]

وَالزَّمْنَى، فَإِنَّ فِي هٰذِهِ الطَّبَقَةِ قَانِعاً وَمُعْتَرّاً، وَاحْفَظْ للّه مَا اسْتَحْفَظَكَ مِنْ حَقِّهِ فِيهِمْ، وَاجْعَلْ لَهُمْ قِسْماً مِنْ بَيْتِ مَالِكَ، وَقِسماً مِنْ غَلاَّتِ صَوَافِي الاْسْلاَمِ فِي كُلِّ بَلَد، فَإِنَّ لِلاْقْصَى مِنْهُمْ مِثْلَ الَّذِي لِلاْدْنَى، وَكُلٌّ قَدِ اسْتُرْعِيتَ حَقَّهُ، فَلاَ يَشْغَلَنَّكَ عَنْهُمْ بَطَرٌ، فَإِنَّكَ لاَ تُعْذَرُ بِتَضْيِيعِ التَّافِهَ لِاِحْكَامِكَ الْكَثِيرَ الْمُهِمِّ. فَلاَ تُشْخِصْ هَمَّكَ عَنْهُمْ، وَلاَ تُصَعِّرْ خَدَّكَ لَهُمْ، وَتَفَقَّدْ أُمُورَ مَنْ لاَ يَصِلُ إِلَيْكَ مِنْهُمْ مِمَّنْ تَقْتَحِمُهُ الْعُيُونُ، وَتَحْقِرُهُ الرِّجَالُ، فَفَرِّغْ لِاُولـئِكَ ثِقَتَكَ.

1- *Nahj al-Bal¡ghah*, Epistle No. 53.

The Role of the Nation in the System of the Virtuous Community

The following points summarize the role that can be played by the nation in the general system of the virtuous community:

(1) The public play the role of selecting and identifying the Islamic leadership in the Age of Occultation. In the periods of the Holy Prophet (¥) and Imams (‘a), the leadership of the Muslim community is designated directly by Almighty Allah while, in the Age of Occultation, this position must be held by the most qualified *religious referential authority* (namely, *marji`*) who is designated by Almighty Allah, too, but in the light of meeting the requirements and qualifications that authorize holding this position, as declared by the Ahl-Bayt (‘a). However, the role of the nation in this respect is to decide on the person who best meets all these requirements and qualifications.[1]

(2) The nation is responsible for choosing the civil administration of the Muslim community. There are two aspects of social activity. One is the application of Islamic laws to the actions of the nation in general and of the virtuous community in particular to lead them to perfection through laws and regulations that must be practiced by the authority. The other aspect is related to the administration of private worldly affairs of the people and must be decided by the people themselves. This aspect includes the areas of permissibility in the religious code of Islamic law (i.e. issues that are determined to be permissible: *j¡'iz*) in its all-

1- Further discussions of this question (i.e. the role of the nation in the general system of the virtuous community) have been cited in my book of *al-¦ukm al-isl¡m¢ bayna al-na¨ariyyah wa'l-ta§b¢q* (Islamic Government; Theory and Application) 172-179.

comprehensive significance which covers issues that are determined to be recommended (*musta¦abb*), disapproved of (*makr£h*), or allowed (*mub¡¦*). These areas of affairs have been left for man to choose for himself whether to perform them or not.

Sometimes, this permissibility requires a social order to stop contradiction of personal wills or to put different interests, desires, and inclinations in accord. When this takes place, the administration of these affairs is left to people to do what best fits their desires and achieves their interests according to their personal experiences.

Because the office of management cannot be held by everyone, a special group from the community may select the most qualified person for this office. In constitutional terms this body is called a municipality council.

Legality of such a management council can be achieved through sanction by the supreme religious authority or where majority selection is unanimously supported by Muslims in general. Compliance becomes binding after such unanimity, as is indicated by considerable traditions of the Ahl al-Bayt (‘a), such as the Holy Prophet’s following instruction in his Farewell Sermon:

ثَلاَثٌ لاَ يَغِلُّ عَلَيْهِنَّ قَلْبُ إِمْرِئٍ مُسْلِمٍ: إِخْلاَصُ الْعَمَلِ لِلّه، وَالنَّصِيحَةُ لأَئِمَّةِ الْمُسْلِمِينَ، وَاللُّزُومُ لِجَمَاعَتِهِمْ.

The heart of a real Muslim must always stay true to the following three matters: (1) sincerity in deeds that are intended for Almighty Allah, (2) loyalty to the leaders of Muslims, and (3) abiding by unanimity.[1]

1- Shaykh al-Kulayn¢, *al-K¡f¢* 1:403-404, H. 1, 2.

(3) The public may give advisory opinions to the leadership, since such advice demonstrates true interest by both in the general welfare of the community. A need for such consultation is necessary to achieve the highest social standards; however, this system is not necessary in the case of the leadership of the Infallible and divinely-directed Imams (‘a).

This common interest embodies a good ground for confirming and consolidating the relationship between the leadership and the nation, as is indicated by the following Qur'¡nic text:

Thus it is due to mercy from Allah that you deal with them gently, and had you been rough or hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair, but when you resolve a matter, then place your trust in Allah. Surely, Allah loves those who put their trust in Him. (3:159)

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Although the Holy Prophet (¥) did not require consultation in order to realize the reality of a situation, consultation had a considerable impact on the relationship and psychological and spiritual connection between the leadership and the public. This common interest contributes to educating the public on undertaking responsibility, playing a role in general issues, realizing the actual circumstances of issues and becoming familiar with facts and approaches to various issues of Muslims.

In the case of the religious authority that is selected on the basis of election after meeting the qualifications, the consultation of the nation contributes significantly in discerning the accurate attitudes towards the issues

involved. In the light of this fact, texts from the Holy Qur'¡n and the Holy Sunnah emphasize the significance of consultation and mutual counseling in the individual and social lives of the Muslims.[1] The following Qur'¡nic text is one example:

...and their rule is to take counsel among themselves. (42:38) ں ں ڻ

(4) The public is required to supervise and assess the level of procedures that are taken by the leadership or the selected administrative body. Such supervision can be classified into two aspects:

First, supervision of the qualities in the leadership or the religious authority that authorize him to hold this office—knowledge, piety, and excellent management—and the observed scope of harmony between his conduct and these qualifications.

Second, supervision of the quality of procedures and conformity with the totality of unequivocal laws of religion and with what the public needs from the leadership to achieve their desires and interests.

Indications of this special role of the public can be pointed out in the traditions about enjoining the right and forbidding evil, such as the famous speech of Imam °usayn (‘a), recalling his grandfather, the Holy Prophet (¥), as saying:

If one realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with

مَنْ رَآى سُلْطَاناً جَائِراً مُسْتَحِلاً

1- Further discussions of this question have been cited in my book of *al-¦ukm al-isl¡m¢ bayna al-na¨ariyyah wa'l-ta§b¢q* (Islamic Government; Theory and Application); Chapter: Constitution System, a Genuine System, pp. 113-137.

لِحَرَامِ اللهِ نَاكِثاً لِعَهْدِهِ مُخَالِفاً لِسُنَّةِ رَسُولِ اللهِ يَعْمَلُ فِي عِبَادِ اللهِ بِالإِثْمِ وَالْعُدْوَانِ فَلَمْ يُغَيِّرْ عَلَيْهِ بِفِعْلٍ وَلاَ قَوْلٍ، كَانَ حَقّاً عَلَى اللهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ.

Him, opposing the traditions of His Messenger (¥), and treating His servants with wrongdoing and aggression, but that person does not try to change that injustice by a deed or a word, Allah will surely associate him with that ruler.[1]

The public can practice supervision either directly, through constitutional means, or through civil organizations such as the press, political parties and other establishments that grant freedom of expressing personal views.

(5) The public are required to support, refer to and act sincerely towards the religious leadership. This aspect can be understood from traditions like the following:

A. Texts that reveal the obligation of obedience to the religious leadership:

O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then, if you quarrel about anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day; this is better and more suitable in the end. (4:59)

B. Texts that reveal the obligation of swearing allegiance to

1- Mu¦ammad ibn Jar¢r al-±abar¢, *T¡r¢kh al-Umam wa'l-Mul£k* (known as *T¡r¢kh al-±abar¢*) 4:304; Ibn al-Ath¢r, *al-K¡mil f¢'l-T¡r¢kh* 4:48 (with little difference).

the Imam and the obligation of recognizing the Imam of one's age, such as the following traditions:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies before recognizing the authority (i.e. Imam) of his time has died as non-Muslim.

مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies without paying homage (to an Imam) has died as a non-Muslim.[1]

C. Texts that reveal the obligation of giving advisory opinion to the leaders of Muslims, such as the previously mentioned tradition of the Holy Prophet (¥) about the three things that must find no place in the heart of a true Muslim.

[6] Observation of Regulations and Standards

The sixth principle on which the political trend of the Ahl al-Bayt (‘a) is founded is their emphasis on Islamic regulations and standards in the process of building a virtuous community and making political changes. Such regulations and standards can monitor the features of change and the scope of its progress. The Holy Qur'¡n has emphatically displayed a set of distinctive features and qualities of true perfection to be the criterion of preference among Muslims.

First of all, belief in Almighty Allah and following true guidance are the basis of all distinctive features that the Holy Qur'¡n shows, because unless there is belief in Almighty Allah, one's file is absolutely sealed, no matter how excellent his distinctive features are. Declaring this

1- The references of these two traditions have been previously cited in this book.

fact, the Holy Qur'¡n states:

As for those who disbelieve, their deeds are like a mirage in a desert, which the thirsty man deems to be water. When he comes to it, he finds it to be naught, but he finds Allah is there to pay back to him his reckoning in full. Allah is quick in reckoning. (24:39)

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and those who do not know alike? (39:9)

Allah will exalt those of you who believe, and those who are given knowledge, in high degrees. (58:11)

□ □ □ □ □ □ □ □ □ .

(3) Struggle, Self-Sacrifice, Exertion of Efforts, Spending and Charity for the Sake of Almighty Allah

No human community can ever attain perfection and achieve its goal by any means other than hardship, toil, distress, affliction, and sacrifice. Confirming this fact, the Holy Qur'¡n states:

Do you think that you would enter Paradise while yet the state of those who have passed away before you has not come upon you. Distress and affliction befell them and they were shaken violently so that the Messenger and those who believed with him said, “When will the help of Allah come?” Now, surely, the help of Allah is nigh. (2:214)

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The Holy Qur'¡n has also determined *jih¡d* (used in its common sense meaning the exertion of all possible effort) to be one of the features that discriminates people because it is a phenomenon capable of perennial practice with definite outcomes and purports:

And Allah has preferred those who strive and fight by a great reward, above those who hold back. (4:95)

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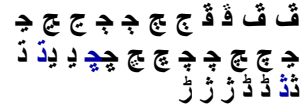
(4) Actual Freedom

Actual freedom entails freewill and choice independent of inner pressures—such as desires, inclinations, and lusts—and external pressures, such as fear of tyrannical rulers, delusions, and myths. One who possesses this quality will definitely be free in choosing the correct path realized by one's reason and knowledge.

This genuine freedom embodies one of the features of individuals and societies due to which a society is preferred over another:

Allah sets forth a parable: consider a slave, the property of another, who has no power over anything and one whom We have granted from Ourselves a goodly sustenance such tha he spends from it secretly and openly. Are the two alike? All praise is due to Allah! Nay, most of them do not know. (16:75)



(5) Comprehension of peoples' equality and justice

Another distinctive feature by which one is preferred to another is having the belief that all people are equal and treating them all with justice and fairness because they are from the same origin and are equal in rights, duties and responsibilities, without any discrimination on the basis of sex, color, blood, lineage or kinship. Privileges that are granted are according to one's deeds, hard work and deference. In the previously cited point, we referred to the Holy Qur'¡n's criterion of preference, piety.

The aforesaid features compose the philosophy advocated by the Ahl al-Bayt (‘a) in the process of social change as

well as the criterion of its actual progress and development. The Ahl al-Bayt (‘a) also followed a fixed outline in their policy towards human society and in their endeavors to construct a virtuous community.

Advancement in physical sciences and civil advancement in the essential means of life, including the means that facilitate life styles, are also important according to the Ahl al-Bayt (‘a). However, it is necessary to pursue advancement only if it contributes to the achievement of these criteria or has some bearing on it. Sometimes, advancement becomes contingent upon and owes its existence and development to these criteria.